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American Priests are becoming more and more Canon Law minded. Evidences abound of this growing clerical interest in the Church's legislation. Ever since the publication of the new Code of Canon Law, in 1918, articles on the several phases of this subject have been appearing in our ecclesiastical reviews and many books on legal topics have been published.

Take an instance or two in point...

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. V.—(XCV).—AUGUST, 1936.—No. 2.

ENCYCLICAL LETTER

TO OUR VENERABLE BRETHREN ARCHBISHOPS AND BISHOPS
OF THE UNITED STATES OF AMERICA
AND TO THE OTHER ORDINARIES
ENJOYING PEACE AND COMMUNION WITH THE APOSTOLIC SEE

On Motion Pictures

POPE PIUS XI

Venerable Brethren, Greeting and Apostolic Benediction:

In following with vigilant eye, as Our pastoral office requires, the beneficent work of Our Brethren in the Episcopate and of the faithful, it has been highly pleasing to Us to learn of the fruits already gathered and of the progress which continues to be made by that prudent initiative which was launched more

than two years ago as a holy crusade against the abuses of motion pictures, and which was in a special manner entrusted to " The Legion of Decency ".

This excellent experiment now offers Us a most welcome opportunity to manifest more fully Our thought in regard to a matter which touches intimately the moral and religious life of the entire Christian people.

First of all, We express Our gratitude to the Hierarchy in the United States of America, to the faithful who coöperated with them, for the important results already achieved, under their direction and guidance, by the " Legion of Decency ". And Our gratitude is all the livelier for the fact that We were deeply anguished to note with each passing day the lamentable progress, *magni passus extra viam,* of the motion picture art and industry in the portrayal of sin and vice.

I.

As often as occasion has presented itself, We have considered it the duty of Our high office to direct to this condition the attention not only of the Episcopate and clergy, but also of all men who are right-minded and solicitous for the public weal.

In Our Encyclical *Divini Illius Magistri,* We had deplored the fact that " potent instrumentalities of publicity (such as motion pictures), which might be of great advantage to learning and education, were they properly directed by healthy principles, often unfortunately serve as an incentive to evil passions and are subordinated to sordid gain." [1]

In August of 1934, addressing Ourselves to the delegation of the International Federation of the Motion Picture Press, We pointed out the very great importance which the motion picture has acquired in our days, and its vast influence alike in the promotion of good and in the insinuation of evil. We called to mind that it is necessary to apply to the cinema the supreme rule which must direct and regulate the great gift of art in order that it may not find itself in continual conflict with Christian morality, or even with simply human morality based upon natural law. The essential purpose of art, its *raison d'être,* is to assist in the perfection of the moral personality, which is man. For this reason it must itself be moral.

[1] *A.A.S.*, 1930, Vol. XXII, p. 82.

And We concluded, amid the manifest approval of that elect body—a memory still dear to Us—by recommending to them the necessity of making the motion picture " moral, an influence for good morals, an educator ".

And even as recently as April of this year, when We had the happiness of receiving in audience a group of delegates to the International Congress of the Motion Picture Press held in Rome, We again drew attention to the gravity of the problem, and warmly exhorted all men of good will, in the name not only of religion but also of the true moral and civil welfare of the people, to use every means in their power, such as the press, to make of the cinema a valuable auxiliary of instruction and education rather than of destruction and ruin of souls.

Because the subject, however, is of such paramount importance in itself, and because of the present condition of society, We deem it necessary to return to it again, not alone for the purpose of making particular recommendations as on past occasions, but rather with a universal outlook, which, while it embraces the needs of your own dioceses, Venerable Brethren, takes into consideration those of the entire Catholic world.

It is, in fact, urgently necessary to make provision that in this field also, the progress of art, science and human technique in the industry, since they are all true gifts of God, may be ordained to His glory and to the salvation of souls, and may be made to serve in a practical way to promote the extension of the Kingdom of God upon earth. Thus, the Church bids us pray that we may all profit by them in such manner as not to lose the eternal good: *sic transeamus per bona temporalia ut non amittamus aeterna.*[2]

Now, then, it is a certainty which can readily be verified that the more marvelous is the progress of the motion picture art and industry, the more pernicious and deadly has it shown itself to morality, religion and even to the very decencies of human society.

The directors of the industry in the United States recognized this fact themselves, when they confessed that the responsibility before the people and the world was their very own. In the agreement entered into by common accord in March, 1930,

[2] Oration of the Mass of the Third Sunday after Pentecost.

solemnly sealed, signed and published in the press, they formally pledged themselves to safeguard in the future the moral welfare of patrons of the motion picture.

It is promised in this agreement that no film which lowers the moral standard of spectators, which casts discredit on natural or human laws, or arouses sympathy for their violation, will be produced.

Nevertheless, in spite of this wise and spontaneously taken decision, those responsible showed themselves incapable of carrying it into effect. It appeared that operators were not disposed to stand by principles to which they obligated themselves. Since, therefore, the above-mentioned undertakings proved to have but slight effect, and since the parade of vice and crime continued on the screen, the road seemed almost closed to those who sought honest diversion in the motion picture.

In this crisis, you, Venerable Brethren, were among the first to study the means of safeguarding the souls entrusted to your care. You launched the " Legion of Decency " as a crusade for public morality designed to revitalize the ideals of natural and Christian rectitude. Far from you was the thought of doing damage to the motion picture industry; rather, indeed, did you arm it beforehand against the ruin that menaces every form of recreation which in the guise of art degenerates into corruption.

Your leadership called forth the prompt and devoted loyalty of your faithful people. Millions of American Catholics signed the pledge of the " Legion of Decency," binding themselves not to attend any motion picture which was offensive to Catholic moral principles or to the proper standards of living. We thus are able to proclaim joyfully that few problems of these latter times have so closely united the Bishops and the people as the one resolved by coöperation in this holy crusade. Not only Catholics, but also high-minded Protestants and Jews and many others accepted your lead and joined their efforts with yours in restoring wise standards, both artistic and moral, to the motion picture.

It is an exceedingly great comfort to Us to note the outstanding success of the crusade. Because of your vigilance and because of the pressure which has been brought to bear by public opinion, the motion picture has shown improvement from the

moral standpoint: crime and vice are portrayed less frequently; sin no longer is so openly approved or acclaimed; false ideals of life no longer are presented in so flagrant a manner to the impressionable minds of youth.

Although in certain quarters it was predicted that the artistic values in the motion picture would be impaired seriously by the reform insisted upon by the "Legion of Decency," it appears that quite the contrary happened and the "Legion of Decency" has given no little impetus to efforts to advance the cinema on the road to noble artistic significance by directing it toward the production of classic masterpieces as well as of original creations of uncommon worth.

Nor have the financial investments in the industry suffered, as was foretold gratuitously; for many of those who stayed away from the motion picture theater because it outraged morality are patronizing it now that they are able to enjoy clean films which are not offensive to good morals or dangerous to Christian virtue.

When you started your crusade, it was said that your efforts would be of short duration and the effects would not be lasting because, as the vigilance of Bishops and the faithful gradually diminished, the producers would be free to return again to their former methods. It is not difficult to understand why some of these producers might be desirous of going back to sinister themes which pandered to base desires and which you had proscribed. While the representation of subjects of real artistic value and the portrayal of the vicissitudes of human virtue require intellectual efforts, toil and ability and at times considerable outlay of money, it is often relatively easy to attract a certain type of person and certain classes of people to theaters which present picture plays calculated to inflame the passions and arouse the lower instincts latent in the human heart.

Unceasing universal vigilance must, on the contrary, convince the producers that the "Legion of Decency" has not been started as a crusade of short duration, soon to be neglected and forgotten, but that the Bishops of the United States are determined at all times and at all costs to safeguard the recreation of the people in whatever form that recreation may take.

II.

Recreation in its manifold varieties has become a necessity for people who labor under the fatiguing conditions of modern industry. But it must be worthy of the rational nature of man and therefore must be morally healthy. It must be elevated to the rank of a positive factor for good, and must seek to arouse noble sentiments. A people who, in time of repose, give themselves to diversions which violate decency, honor or morality; to recreations which, especially to the young, constitute occasions of sin, are in grave danger of losing their greatness, and even their national power.

It admits of no discussion that the motion picture has achieved in these last years a position of universal importance among modern means of diversion.

There is no need to point out the fact that millions of people go to motion pictures every day; that motion picture theaters are being opened in ever-increasing numbers in civilized and semi-civilized countries; that the motion picture has become the most popular form of diversion offered for the leisure moments, not only of the rich, but of all classes of society.

At the same time there exists to-day no means of influencing the masses more potent than the cinema. The reason for this is found in the very nature of the pictures projected upon the screen, in the popularity of the motion picture plays and in the circumstances which accompany them.

The power of the motion picture consists of this—it speaks by means of vivid and concrete imagery, which the mind takes in with enjoyment and without fatigue.

Even the crudest and most primitive minds, which have neither the capacity nor the desire to make the efforts necessary for abstraction or deductive reasoning, are captivated by the cinema. In place of the effort which reading or listening demands, there is the continued pleasure of a succession of concrete and, so as to speak, living pictures.

This power is still greater in the talking picture, for the reason that the interpretation becomes even easier and the charm of music is added to the action of the drama. The dances and variety acts which sometimes are introduced between films serve to increase the stimulation of the passions.

Since, then, the cinema is in reality an object lesson which, for good or for evil, teaches the majority of men more effectively than abstract reasoning, it must be elevated to conformity with the aims of a Christian conscience and saved from depraving and demoralizing effects.

Everyone knows what damage is done to the soul by bad motion pictures. They are occasions of sin; they seduce young people along the ways of evil by glorifying the passions; they show life under a false light; they cloud ideals; they destroy pure love, respect for marriage and affection for the family. They are capable also of creating prejudices among individuals, misunderstandings among nations, among social classes, and among entire races.

On the other hand, good motion pictures are capable of exercising a profoundly moral influence upon those who see them. In addition to affording recreation, they are able to arouse noble ideals of life, to communicate valuable conceptions, to impart a better knowledge of the history and beauties of the fatherland and other countries, to present truth and virtue under attractive forms, to create or at least to favor understanding among nations, social classes and races, to champion the cause of justice, to give new life to the claims of virtue, to contribute positively to the genesis of a just social order in the world.

These considerations take on greater seriousness from the fact that the cinema speaks not to individuals but to multitudes, and does so in circumstances of time, place and surroundings which are most apt to arouse unusual enthusiasm for the good as well as for the bad and to conduce to that collective exaltation which, as experience teaches us, may assume the most morbid forms.

A motion picture is viewed by people who are seated in a dark theater, and whose faculties, mental, physical and often spiritual, are relaxed. One does not need to go far in search of these theaters: they are close to home, to church, to school, and they thus bring the cinema to the very center of the life of the people.

Moreover, the acting out of the plot is done by men and women selected for their art, for all those natural gifts, the employment of those expedients which can become, for youth particularly, the instruments of seduction. Further, the motion

picture has enlisted in its service luxurious appointments, pleasing music, the vigor of realism and every form of whim and fancy. For this very reason it attracts and fascinates particularly the young, the adolescent, and even the child. Thus, at the very age when the moral sense is being formed, when notions and sentiments of justice and rectitude, of duty, obligations and ideals of life are being developed, the motion picture, with its direct propaganda, assumes a position of commanding influence.

It is unfortunate that in the present state of affairs this influence is frequently exerted for evil. So much so that when one thinks of the havoc wrought in the souls of youth and childhood, of the loss of innocence so often suffered in motion picture theaters, there comes to mind the terrible condemnation pronounced by our Lord upon the corrupters of little ones: "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea."

It is therefore one of the supreme necessities of our time to watch and to labor to the end that the motion picture be no longer a school of corruption, but rather that it be transformed into an effectual instrument for the education and elevation of mankind.

And here We record with pleasure that certain governments, in their anxiety for the influence exercised by the cinema in the moral and educational fields, have with the aid of upright and honest persons, especially fathers and mothers of families, set up reviewing commissions and constituted other agencies which have to do with motion picture production, in an effort to direct motion pictures, for inspiration, to national works of great poets and writers.

It was most fitting and desirable that you, Venerable Brethren, should have exercised a special watchfulness over the motion picture industry which in your country is so highly developed and which has great influence in other quarters of the globe. It is equally the duty of Bishops of the entire Catholic world to unite in viligance over this universal and potent form of entertainment and instruction, to the end that they may be able to place a ban on bad motion pictures because they are an offence

against moral and religious sentiment and because they are in opposition to the Christian spirit and its ethical principles.

There must be no weariness in combating whatever contributes to lessening the peoples' sense of decency and honor.

This is an obligation which binds not only Bishops, but also the faithful, and all decent men who are solicitous for the decorum and moral health of the family, the nation and human society in general.

In what, then, must this vigilance consist?

III.

The problem of the production of moral films would be solved radically if it were possible for us to have the production wholly inspired by the principles of Christian morality. We can never sufficiently praise all those who have dedicated themselves, or who are to dedicate themselves, to the noble cause of raising the standard of the motion picture to meet the needs of education and the requirements of Christian conscience.

For this purpose they must make full use of the technical ability of experts, and not permit waste of effort and money by the employment of amateurs. But since We know how difficult it is to organize such an industry, especially because of considerations of a financial nature, and since on the other hand it is necessary to influence the production of all films so that they may contain nothing harmful from the religious, moral or social viewpoint, pastors of souls must exercise their viligance over films wherever they may be produced and offered to Christian peoples.

As to the motion picture industry itself, We exhort Bishops of all countries, but in particular you, Venerable Brethren, to address an appeal to those Catholics who hold important positions in this industry. Let them take serious thought of their duties and the responsibility which they have as children of the Church to use their influence and authority for the promotion of the principles of sound morality in the films which they produce or aid in producing.

The number of Catholics who are executives, directors, authors or actors is not inconsiderable, and it is unfortunate that their influence has not always conformed with their Faith and

their ideals. You will do well, Venerable Brethren, to pledge them to bring their profession into harmony with their conscience as respectable men and followers of Jesus Christ.

In this as in every other field of the apostolate, pastors of souls will surely find the best collaborators in those who fight in the ranks of Catholic Action, and in this letter We cannot refrain from addressing to them a warm appeal that they give this cause their full contribution and their unwearying and unfailing activity.

From time to time Bishops will do well to remind the motion picture industry that amid the cares of their pastoral ministry they, as Bishops, are under obligation to interest themselves in every form of decent and healthy recreation because they are responsible before God for the moral welfare of their people, even during their leisure.

Their sacred calling constrains them to proclaim clearly and openly that unhealthy and impure entertainment destroys the moral fibre of a nation. They will likewise remind the motion picture industry that the demands which they make regard not only Catholics, but all who patronize the cinema.

In particular, you, Venerable Brethren of the United States, will be able to insist with justice that the industry in your country has recognized and accepted its responsibility before society.

The Bishops of the whole world will take care to make clear to leaders of the motion picture industry that a force of such a universal power as the cinema can be directed with great utility to the highest ends of individual and social improvement. Why, indeed, should there be question of merely avoiding evil? Why should the motion picture simply be a means of diversion, a light relaxation to occupy an idle hour? With its magnificent power, it can and must be a bearer of light and a positive guide to what is good.

And now, in view of the gravity of the subject, we consider it timely to come down to certain practical indications.

Above everything, all pastors of souls will undertake to obtain each year from their people a pledge similar to the one already alluded to, which is given by their American brothers, and in

which they promise to stay away from motion picture plays offensive to truth and Christian morality.

The most efficacious manner of obtaining these pledges or promises is through the parish church or school, and by enlisting the earnest coöperation of all fathers and mothers of families who are conscious of their grave responsibility.

The Bishops will also be able to avail themselves of the Catholic Press for the purpose of bringing home to the people the moral duty and effectiveness of this promise.

The fulfilment of this pledge supposes that the people will be clearly informed which films are permitted to all, which are permitted with reservations, and which are harmful or positively bad. This requires prompt, regular and frequent publication of classified lists of motion picture plays so as to make the information readily accessible to all. Special bulletins or other timely publications such as the daily Catholic Press may be used for this purpose.

Were it possible, it would in itself be desirable to establish a single list for the entire world, because all live under the same moral law. Since, however, there is here question of pictures which interest all classes of society, the great and the humble, the learned and the unlettered, the judgment passed upon a film cannot be the same in each case and in all respects. Indeed, circumstances, usages and forms vary from country to country, so that it does not seem practical to have a single list for all the world. If, however, films were classified in each country in the manner indicated above, the resultant list would offer in principle the guidance needed.

Therefore, it will be necessary that in each country the Bishops set up a permanent national reviewing office in order to be able to promote good motion pictures, classify others and bring this judgment to the knowledge of the priests and the faithful. It will be very proper to entrust this agency to the central organization of Catholic Action which is dependent on the Bishops. At all events, it must clearly be laid down that this service of information, in order to function organically and with efficiency, must be on a national basis, that is, it must be carried on by a single central responsibility.

Should grave reasons really require it, Their Excellencies the Bishops, in their own dioceses through their diocesan reviewing committees, will be able to apply to the national list—which must use standards adaptable to the whole nation—such severer criterions as may be demanded by the character of the region. They may even censure films which were admitted to the general list.

The above-mentioned office likewise will look after the organization of the existing motion picture theaters belonging to parishes and Catholic associations, so that they may be guaranteed reviewed and approved films. Through the organization of these halls, which will often represent a considerable clientele for the industry, it will be possible to advance a new demand, namely, that the industry produce motion pictures which correspond entirely to our principles. Such films then may readily be shown, not only in Catholic halls but also in others.

We realize that the establishment of such an office will involve a certain sacrifice, a certain expense for Catholics of the various countries. Yet the great importance of the motion picture, the necessity of safeguarding the morality of Christian people and of the entire nation, more than justify this sacrifice. Indeed, the effectiveness of our schools, of our Catholic associations and even of our churches is lessened and endangered by the plague of evil and pernicious motion pictures.

The office force must be composed of persons who are familiar with the technique of the motion picture and who at the same time are well-grounded in the principles of Catholic morality and doctrines. They must, in addition, be under the guidance and direct supervision of a priest chosen by the Bishops.

Opportune agreements or the exchange of this information among offices of the various countries will conduce to greater efficiency and harmony in the work of reviewing films, while due consideration will be given to varying conditions and circumstances.

It will thus be possible to achieve unity of outlook in the judgments and communications appearing in the Catholic Press of the world.

These offices will profit, not only by the experiments made in the United States, but also by the accomplishments of Catholics of other countries in the motion picture field.

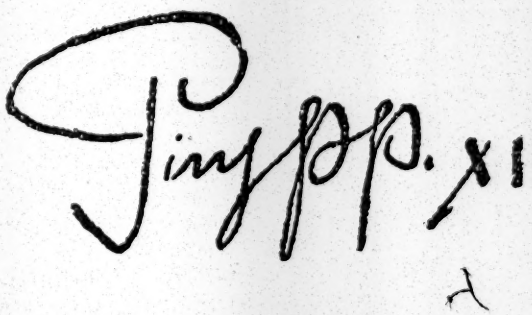
Even if employees of the office—with the best of good will and intentions—should make an occasional mistake, as happens in all human affairs, the Bishops in their pastoral prudence will know how to apply effective remedies and to safeguard in every possible way the authority and prestige of the office itself. This may be done by strengthening the staff with more influential men or by replacing those who have shown themselves less capable of performing their delicate duties.

If the Bishops of the world assume their share in the exercise of this painstaking vigilance over the motion picture—and of this We, who know their pastoral zeal, have no doubt—they will certainly accomplish a great work for the protection of the morality of their people during their moments of leisure and recreation.

They will win the approbation and approval of all right-thinking men, Catholic and non-Catholic, and they will help assure that this great international force—the motion picture—shall be directed toward the noble end of promoting the highest ideals and the truest standards of life.

That these desires which well up in Our paternal heart may be realized, We implore the help of the grace of God and in pledge thereof We impart to you, Venerable Brethren, and to the clergy and the people entrusted to you, Our affectionate Apostolic Benediction.

Given at St. Peters, Rome, 29 June, Feast of the Holy Apostles, Saints Peter and Paul, 1936, in the fifteenth year of Our Pontificate.



POLITICAL AND RELIGIOUS STATUS OF THE JEWISH PEOPLE IN THE DAYS OF OUR LORD.

REVIEWING the later history of the Jewish people one must take into consideration a division of this race which the times themselves had introduced, namely the Hebrews of Palestine and those of the Dispersion. The former were the scrupulous guardians of the Revelation of God, while the latter had the special mission to bring the gentile world in contact with this Revelation, to disseminate among other nations the Messianic promise, and finally to become the channels whereby the blessings of the future Messiah would be transmitted to the gentile world.

The origin of this division dates from the Babylonian captivity. Until that time the Jewish people had never left the land of Canaan, which God had given to them, but the captivity of Babylon made a complete change in their habits and in their relations with other nations. When Cyrus, king of the Persians, brought this sad period to an end and permitted the Jewish people to return to their native land, only a small number, guided by Zorobabel, took advantage of the leniency of the king. The greater majority of the ten tribes and many too of the two tribes of Benjamin and Judah remained in Babylon. An idea of the importance and number of the Jewish population residing in the Babylonian Empire can be gained from the fact that, during the persecution of Aman, King Assuerus, upon the solicitation of Esther, ordered letters to be written to " the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over one hundred and twenty-seven provinces, from India even to Ethiopia " (Esther 8: 9). In the fourth century B.C., following the war of Artaxerxes III, colonies of Jews were established on the shores of the Caspian Sea. Some authors declare that descendants of these Babylonian Jews found their way even into the Himalayas, Malabar, Afganistan, Cashmere and Turkestan. The principal center of influence, however, remained always at Babylon, and even after the return from captivity this Babylonian colony was held in great honor by that of Jerusalem. To these exiled Jews, however, marriage with gentiles was interdicted, and, though living among other nations, they retained their national identity, their

practices and laws, and for this reason drew upon themselves the attention, the envy and frequently the persecution of their gentile neighbors.

Oriental monarchs were witnesses to the genius and industry of their Jewish subjects and availed themselves gladly of their services for colonization purposes. In this the Jewish people were experts, for their flexibility of character, their riches and indefatigable activity caused them to forget their native land and become acclimated to new environments. The colonies thus formed remained always Hebrew, both in custom and religion, and were governed according to the Law of Moses. On the other hand, when free to migrate, Israelites chose generally those colonies which offered them the greatest liberty and independence.

When Alexander became master of the East, realizing the valuable qualities of the Hebrews, he granted them the privileges enjoyed by the Macedonians (Josephus). Under the government of the Seleucids many Jews settled in Antioch. The Ptolemies invited them into Egypt and eventually the city of Alexandria became two-fifths Jewish. In this city the Jewish people not only established a religious organization, with a flourishing synagogue as the center, but they became also a political entity, with an Ethnarch as the ruler of their nation, a council and their own tribunals. In a word they became a nation within a nation. From Alexandria they migrated to other parts of Egypt, everywhere establishing synagogues and governing themselves according to their own laws, so that at the time of Christ they numbered about one million, about one-eighth of the entire population (Philo). This colonization of the Jewish people extended over entire Asia, so that after five centuries there was scarcely a city or port wherein they had not established themselves, as Strabo and Josephus relate.

In the Roman Empire Jewish people were found in even greater numbers, and their ghettoes and synagogues were established on the shores of the Mediterranean and in every province. In a letter to Caligula, Herod Agrippa enumerates the various provinces wherein the Jews had established themselves: Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, Syria, Phoenicia, the coast of Africa, Greece, Thessalonia and Peloponesus, and the

islands of Cyprus and Crete. Though scattered over a great area, they were bound together by a most active commerce, and if one city refused them asylum they found it in another, consoling themselves with the words of the Sybilline Oracle: "The whole earth and the whole sea are filled with thee. If all are hostile to thee it is because thou has conquered all" (Chap. III, 271).

These Jews of the Dispersion had forgotten their mother tongue, and, though in some parts of the East they still spoke a Semitic language, still Greek was the common medium of communication. For this latter reason a translation into Greek of their Sacred Books was made, called the Septuagint, around whose origin time has woven many interesting legends.

Having abandoned Canaan and having forgotten their mother tongue, these Jews became a different people, both in custom and spirit. They were no longer shepherds and husbandmen, as we read of them in the Books of the Judges and Kings, but became a people of commerce, which in time brought them immense riches and enviable privileges. These privileges, especially in the Macedonian Empire, were numerous and important: the right of citizenship and the right to govern themselves according to the Mosaic Law together with complete freedom of worship. Nevertheless these concessions rendered them a privileged class, freeing them from military service and other obligations incompatible with the Mosaic prescriptions. Similar privileges were conferred upon them by the Roman Emperors. Their fortunes had grown and their credit was so increased under Julius Caesar, that he not only followed the standard set by Alexander, but even amplified these privileges. In several edicts Caesar granted them the right to live according to their own laws and customs; to collect taxes for the support of the Temple at Jerusalem and that of their own synagogues; and every seventh year they were freed from taxes so that they could celebrate the Sabbatical precept. The high priest of Jerusalem was considered the patron of all Israelites of the Dispersion and had the right to defend them before the tribunals of the Emperor and Proconsuls. Augustus confirmed these edicts, which carried force not only at Rome but also in the provinces. In fact provincial governors treated the Jews with great courtesy

and cultivated their friendship, knowing well the influence and power that the Jews could wield.

The Jews of the Dispersion, although living a distinct life, soon fell under foreign influence, and while the Jews of Palestine were multiplying the minute observances of the Mosaic Law, these others mingling daily in commerce and business with Romans, Greeks and Orientals, adopted gradually many foreign usages and customs. While in Palestine Aramaic became the popular language and Hebrew was retained solely as " the sacred tongue ", the Jews of the Dispersion used Greek in their synagogues, adopting the language of the country in which they found themselves. The Egyptian Jews went even farther and studied the literature and philosophy of Greece, so that at the end of the first century B.C. the Hebrew School of Alexandria wrote history in the style of Thucydides and produced tragedies in that of Sophocles from subjects taken from their Sacred Books. Others studied Plato and Aristotle, surprised to find in the works of these philosophers subjects akin to those in their own sacred writings. Some went even so far as to claim that Greek philosophy was taken from Judaism and that Plato and Aristotle were personifications of Moses. In order to reconcile Jewish and Greek philosophy they began to interpret the Scriptures in an allegorical sense, just as the Greeks interpreted the Iliad. Abraham became the personification of wisdom, Sarah of virtue, Noe of justice, and the four rivers of Paradise became the cardinal virtues.

In one matter, however, the Hebrews of the Dispersion were guided by those of Palestine, namely, sacrifice, which according to their Law could be offered only in the Temple of Jerusalem. Residing at a distance from that city they adored Jehovah only in spirit with prayers, hymns and reading of the Scriptures. Although wavering in certain practices, their faith in the Eternal God, in the Law and in the Sacred Books was firm and unalterable. Proof of this fact is found in the abundant offerings which they made each year to the Temple of Jerusalem and which were carried to the Holy City by a deputation from each synagogue accompanied by numerous pilgrims. The piety of these Jews manifested itself on every occasion; their entire lives were wrapt up in their synagogues, and their zeal for religion

made a deep impression on the minds of their pagan neighbors. The elevating dogmas of Judaism, its pure morals, fraternal charity and austere practices attracted many, who were wearied and disgusted with paganism or eager for novelty. Josephus speaks of this influence when he writes that " it is the style to imitate the piety of the Hebrews and there is no Greek city or uncultured people who have not introduced respect for the Sabbath and fasting and abstinence from food. Many imitate our harmony, our generosity, our activity in the arts, our courage to suffer for the sake of the Law. This Law, without any intrinsic attraction, has had the power to diffuse itself among men " (Apion II, 39).

The liturgy of the Hebrews of the Dispersion conveyed the idea of a religion entirely spiritual, but unlike that of Jerusalem lacked an altar and bloody sacrifice. Instead there was the Sacred Book, venerated and interpreted piously, prayers and a psalmody both inspiring and touching. Among them Mosaicism was at its best, shorn of all those hypercritical adjuncts which our Lord himself so often criticized and condemned. What gave these Jews their irresistible influence was not the austere majesty of their worship, nor the dogmas and virtues inspired by their Law, but their certainty of possessing the Truth.

The independence of the synagogue, however, exerted an undoubted influence on both Jew and gentile. While laws regulated other societies, limited their numbers, curtailed their meetings and taxed their treasuries, the synagogue was free from these regulatory laws and was considered a purely religious assembly. This privilege and the superiority of the Mosaic Law found favor with many pagans. Women especially were attracted by the mysteries of the synagogue, by the sweet charity that prevailed and by the plaintive psalms that were chanted. At Rome there were many converts to Judaism, and the number of female converts was so large that even the poet Ovid commented upon the beauty of the synagogue. The Jewish teachers encouraged these conversions and saw therein neither embarrassment nor uneasiness. Regarding male converts, however, they were more diffident, because they feared that men might be drawn to the synagogue either because of special privileges, such as exemption from taxes or military service, or because by con-

version to Judaism they sought to escape punishment for crime, as was the case of the Tribune Mitelius, or by the hope of a wealthy marriage. These subterfuges, as recorded by the rabbis, show the reason why the latter looked askance upon male converts and how deeply they sought for the reason of their conversion. There was indeed reason for this circumspection, since the synagogue of Alexandria was filled with apostates. These renegades were despised by the Jews of Palestine, who called them " the leprosy of Israel " and accused them of retarding the coming of the Messiah. The Jews of the Dispersion, however, were more liberal and made easy the path of the convert. Some teachers exempted them from the rite of circumcision and other legal precepts, and required merely an acknowledgment of Jehovah as the true God, together with adoration and meditation on the Law. Other teachers, more severe, required the scrupulous observance of every law, circumcision together with ablutions and sacrifice. These converts were numerous and filled the ghetto and synagogue of every city, and insensibly prepared the way for Christianity, for they formed a class in which the Apostles found willing hearers and became so many channels for disseminating the Gospel among the pagans. Like the true sons of Abraham, they too looked for the Messiah, but they were not attached obstinately to the belief that this Messiah was to establish an earthly kingdom and restore the throne of David. In truth they formed that golden harvest which, according to the words of Christ, was awaiting the scythe of the reaper to be gathered into the granary of the Lord.

In Palestine, however, the situation was different, for there the Jews were no longer masters of this land of promise, given to them by God himself, but were chafing under the galling yoke of foreign domination. For a short time after the captivity of Babylon, the Jews enjoyed independence, and even now were making a firm and organized stand against every effort to denationalize and paganize the nation. Their chosen leaders, however, had fallen under the influence of Roman wealth and seduction, and in 63 B.C. Pompey with his army entered Jerusalem and defiled the Holy of Holies. A few years later Crassus came and plundered the Temple. Hyrcanus enjoyed, it is true, the title of high priest and ethnarch, but he could do

nothing without the approval of Rome. With the intervention of the Romans in the affairs of Judea, the prophecy of Jacob was fulfilled; the scepter had passed from the house of Juda, and the Messiah, " the expectation of nations " was eagerly awaited.

During the next few years political changes came swiftly. Pompey replaced Hyrcanus with the Idumean Antipater, who enjoyed the complete confidence of the Jews. The second son of Antipater, Herod, became governor of Galilee. Upon the murder of Antipater, an Asmonean prince, Antigonus, with the aid of the Parthians, became ruler of Jerusalem. Herod, obliged to flee from Galilee and abandoned by the neighboring kings from whom he had sought help, passed into Egypt to Cleopatra, and thence to Rome, where he so impressed Antonius with his eloquence and reminded Octavius of the services rendered by his father that the Roman Senate, upon the demand of the Triumvirs, proclaimed Herod King of the Jews. The Idumean had accomplished this in the short space of seven years. Without losing time Herod returned to Judea, and with the aid of the Roman army passed through a sea of blood and carnage to Jerusalem, thus inaugurating that reign of cruelty, bloodshed and suspicion, which made him unhappy amidst the splendors of empire. Even if his cruelty and cunning were enormous, still it cannot be denied that he possessed some good qualities. " Herod ", said Augustus, " does not have the kingdom corresponding to his ability. He merits the crown of Syria and Egypt ". Standing alone amid his family, who hated him because not a Jew, and amid a people, who despised him because a foreigner, he knew, nevertheless, how to preserve his throne and when abandoned by those around him, he made friends of the Greeks and Romans and of the Hebrews of the Dispersion, to whom he showed many favors. The Palestinian Jews did not support him, for they looked upon the pagan monuments and circus, which he caused to be erected in Judea, as so many insults to their religion. Despite the food which Herod gave them during a time of famine, the people continued to look upon him as a usurper, an assassin and the profaner of their Temple. Not even the reconstruction of the Temple, nor the riches with which Herod endowed it could win for him the affection and esteem of the people. Marble, precious woods,

gold and silver were not spared, and still the people saw only a tower, built at one corner of the Temple and named in honor of Antonius, the Tower of Antonius, and over the entrance thereto the golden eagle of Rome, as a constant reminder of their slavery. No matter how much the Jews hated and resisted Herod, they realized that they were bound by chains forged by the Roman people. This power of Rome is seen on the very first pages of the New Testament, where we read that upon the command of Augustus, Joseph and Mary went from Nazareth to Bethlehem, where the Messiah was born. We can readily comprehend the great joy of the shepherds at hearing the message of the Angels, for they were persuaded that, with the coming of the Messiah, foreign domination and oppression would cease. Herod, in view of the opposition of the people and considering every one an enemy, must have trembled when he heard that a new king had been born, not indeed of the Asmonean dynasty, but of the House of David.

After the death of Herod the populace revolted against Archelaus and this gave the Romans a new pretext to enter Judea. Varus, Praetor of Syria, subdued Jerusalem, but owing to the opposition of the Jews to a governor of the hated Idumean tribe, Judea became a Roman province and was thenceforth governed by a Procurator. The first to hold this position was Coponius, who completed the census or registration for taxation ordered by Cyrinus, governor of Syria. Roman prudence, however, feared to place the seat of the Procurator at Jerusalem and selected Caesarea, which was more than half Greek. Here too was encamped the garrison, composed of Samarians and Greeks of Syria, although detachments were quartered in other localities. One such detachment was stationed in the Tower of Antonius at Jerusalem, and its numbers were augmented yearly at the time of the Passover.

One consequence of Roman domination was the imposition of taxes. These were twofold: direct and indirect. Direct taxes consisted of tax on the land and a personal or family tax, and it is probable that the Pharisees referred to this tax when they asked: "Is it lawful to give tribute to Caesar or not?" The indirect taxes consisted of customs and duties imposed on imports and exports. The official gatherers of these taxes were

know as " Publicans ", and were hated by the people and were called " sinners ", because they were considered degraded and unpatriotic for serving the Romans and because of their extortion. Zacchaeus probably belonged to this class. These Publicans usually sublet the taxes to contractors of lower grades and the actual collectors were driven to the severest exactions.

The best known of Roman Procurators was Pontinus Pilate, a man of execrable memory, who ruled the province during ten years. He was not acceptable to the Jews and both Josephus and Philo accuse him of pride and tyranny. In many things he displeased the Jews, especially when he caused images to be painted on the Tower of Antonius and on the walls of the Temple. The people promptly rebelled and appealed to Caesar so that Pilate was forced to bow to their wishes. Another incident is found in St. Luke (Chap. 13: 1) where Pilate presumably having killed some Galileans, mingled their blood with that of the Temple sacrifices. Pilate despised the Jews, but he never touched the treasures of the Temple; he even showed prudence and intelligence in governing, and sought justice, although he lacked the firmness to fulfil its demands. He loved luxury and comfort and feared to displease the Jews, as we know from the history of the Passion. When taunted with the enmity of Caesar, Pilate delivered Christ into the hands of the Jews to be crucified, for which crime his memory is held in universal malediction. The Procurators of Judea were answerable directly to Rome. Galilee and the two tetrarchies, Iturea and Abilene, were governed by kings who were not Jews but who were dependent upon Roman power to maintain their authority. The best known of these was that Herod who ordered the murder of St. John the Baptist.

Despite these political divisions Palestine preserved its national unity, whose medium of conservation was its religious organization, the center and pivotal point of which was the Temple of Jerusalem. The heart of the nation was true to its ancient teachings, but the exasperation produced by foreign domination had, nevertheless, a deplorable effect upon religion, and religious ideas began gradually to assume a political aspect. The chief proponents of these ideas were several sects whose history goes back more than an hundred years. In the prolonged contest of

the noble Machabees with their enemies, we meet with a fraternity under the name of "Assideans" described as "the stoutest of Israel" (I Mach. 2). From this fraternity, whose sole purpose was to uphold the Law in all its integrity, sprang directly or indirectly the various politico-religious parties which, during the days of Herod, became most active and ultimately brought about the ruin of the Hebrew community of Palestine. The most influential of these sects were the Sadducees, the Pharisees and the Essenes.

The Sadducees began with the supreme obligation of morality and ended as mere rationalistic moralists. Rejecting traditional supplements to the Mosaic Law they denied any doctrine not plainly and literally taught by the Scriptures. The philosophy of the Sadducees was based upon the belief in the absolute freedom of man's will. Their opinions seem to have made great headway with the rich and upper classes, and hence, as the wealthier party of the State and having lost much of their ancestral faith, they became reconciled to the Romans and friends of the new rulers. In the days of Christ and the Apostles the high priest and his party were "of the sect of the Sadducees" (Acts 4: 1); St. John the Baptist called them a "brood of vipers" (Matth. 3: 7), and our Lord named them a "wicked and adulterous generation" (Matth. 16: 4) and warned His disciples against the "Leaven" of principles of both Sadducees and Pharisees. Annas and Caiaphas were members of the Sadducean party. Of them Josephus writes: "They are able to persuade none but the rich; but the Pharisees have the multitude on their side" (Ant. 13: 10).

These Pharisees belonged to the sect of the "Distinct" or Separatist. Two doctrines were held by the Pharisees as of the greatest importance: one was the obligation to pay all tithes before the use or sale of any commodity, the other was the avoidance of all uncleanness, in regard to which many minute details were laid down. Our Lord vehemently condemns these two characteristics of Pharisaism as recorded by St. Matthew (23: 23-25). Their chief distinction, however, centered in their adherence to the Oral Law, a series of unwritten interpretations of the Divine Law, handed down by the doctors and forming an elaborate system governing every detail of life and

worship. These " traditions of the elders " in their multiplicity of subtle distinctions and vexatious rules became a burden and oppression to the conscience. Formalism was substituted for religion, as evidenced by their broad phylacteries, their long prayers recited on the highways, as well as by the inconsistency of their lives, which proved their piety to be mere affectation. Hence the terrible indictment brought against them by our Lord (Mark 7 and Luke 11). They were the principal obstacle to the reception of Christ and His Gospel, for they could neither accept the spirituality of His doctrine nor practise the humility to follow Him. Politically the Pharisees stood for the independence of the Jewish people and were opposed to Roman domination. They were divided into two schools, the leaders of which were Hillel and Shammai, both of whom were contemporaries of Herod. Hillel in general gave to the written Law a more liberal interpretation and endeavored to introduce greater harmony and stability in the prescriptions of tradition. Shammai, on the contrary, was a rigorist and propounded a strictly literal exegesis. In their interpretation of the Law both proposed a mass of regulations, for instance 1279 regarding the proper sanctification of the Sabbath, to the utter confusion of the people. Dogmatic questions were discussed but seldom among them, for to them the strict observance of the rites and prescriptions of the Mosaic Law was the only essential.

The Essenes were the " mystics " of the nation, and though not mentioned in the Scriptures, are described by Josephus (Wars II, 8) as " one of the three philosophical sects of the Jews ". They not only rejected the Temple sacrifices, but maintained a non-Levitical priesthood; they contemned the body and held the immortality of the soul, but not the resurrection. Their standard of morality was high and their four classes were distinguished by degrees of asceticism. Abstinence, not only from wine, but from all animal food was strictly enforced, and it was a mark of perfection to forswear the marriage state. Widely as these sects diverged from one another, and bitter as were their mutual controversies, they were united in their opposition and enmity to Christ.

The Gospel speaks frequently of Scribes and Doctors of the Law, and both fell under the scathing censures of our Lord.

In more ancient times Scribes occupied secretarial positions, but in the days of Christ the name came to signify the transcriber and reader of the Scriptures and also their expositor. Scribes had assumed the office of public teachers and the priests, unless also Scribes, took a subordinate place. They sat as teachers in Moses' seat and to them were made appeals on doctrinal and ritual questions. Thus Herod consulted the chief priests and Scribes as to where the Christ should be born. As the oral as well as written Law was the subject of their teaching, they are constantly coupled with the Pharisees, who were the exponents of the former (Matth. 23). They abused their position by ostentation and extortion and became eventually the most clamorous enemies of Christ. When true to his calling the Scribe occupied an honored position, but this was seldom the case, and when the people perceived that Jesus taught " not as the Scribes ", He became in their eyes no mere expositor but an original teacher of the Law. At this time their authority had increased to such an extent that they actually supplanted the priests, who were mostly Sadducees.

The Doctors of the Law seem to have been professional men. Jewish jurisprudence was not abolished by Roman domination, for the Jews were allowed, except in capital cases, to administer their own laws. Hence Pilate said of our Lord: " Take you him and judge him according to your law " (John 18: 31). The Mosaic Laws had to be enforced on Jews by Jewish officials in Jewish courts, and hence professional counsel would be needed. There was nothing to prevent a Doctor of the Law from being a Scribe also, and this may explain how St. Matthew speaks of the Doctor of the Law who asked our Lord about the great commandment, while St. Mark calls him a Scribe. These Doctors of the Law were rebuked by our Lord for their unprofessional conduct, for " they despised the counsel of God against themselves " (Luke 7: 30).

In addition to these religious sects there were several political societies whose influence was widespread. Of these the " Zealotes " were perhaps the most influential. They denied the right of any foreign power to rule over the people of God, and were ready to suffer even death for this conviction. They maintained the Mosaic Law with fanatical strictness and resisted every

attempt to enforce foreign usages upon the people. Simon, one of the Apostles, is named " Zealotes ", probably because he was a member of this society.

Closely allied with the Zealotes was the society of the Galileans. The name Galilean was always used as a term of opprobrium by the Jews of the South, but in the time of our Lord events had brought the name into deeper disfavor, and the word was synonymous for disaffection and rebellion. In the days of Cyrinus, Judas of Galilee raised the standard of revolt and urged the people not to pay tribute to the Romans. These Galileans overran the country, and while the Holy Family were dwelling quietly in Nazareth, the entire surrounding country was given up to lawless rebellion. The power of Rome, however, prevailed; Judas was slain and his followers dispersed, but the Galilean spirit remained as a constant menace to Roman authority. Bearing this in mind the expression used at our Lord's trial: " Jesus of Galilee " and the accusation made against St. Peter: " Thou art also a Galilean," seem to show an attempt to identify our Lord and His Apostle with the promotors of sedition and create prejudice against them.

Another sect were the " Herodians ", who in a word were Romanized Jews. They courted the Romans to their own profit, and, like the Pharisees, undermined the faith of the people; the former by their foreign corruption, the latter by their traditions. Both are condemned by our Lord: " Take heed and beware ", He said, " of the leaven of the Pharisees and the leaven of Herod " (Mark 8: 15); both joined in proposing to Him the insidious question of the tribute money, and both were called " hypocrites ".

The other group were the Samaritans. They were originally immigrants from Assyria sent to colonize the provinces from which the Israelites had been deported. Their pagan religion disappeared gradually, due to the influence of a Jewish remnant still scattered throughout the land. When Cyrus permitted the Hebrews to return from Babylon, their leader Zorobabel spurned the offer of assistance from these Samaritans, and the latter thenceforth became the most bitter enemies of Juda. Antiochus Epiphanes (B.C. 175) endeavored to paganize the Jews, and while the latter refused, the Samaritans submitted to the tyrant.

This act placed them in opposition to the Jewish patriots, who under the able leadership of the Machabees overran Samaria and destroyed the temple of Gerizim (B.C. 130). The spirit of the Samaritans, however, remained unbroken and their animosity persisted even to the time of our Lord. When Jew and Samaritan met, angry discussion arose (Luke 9: 53) and the name alone produced bitter scorn (John 8: 48); hence our Lord's repeated lessons of brotherly love (Luke 10: 33). It is interesting to note that the disciple, who would have called down fire from heaven to destroy the Samaritans, afterward himself preached the Gospel in many Samaritan villages (Luke 9: 54 and Acts 8: 25).

For both the Jews of Palestine and those of the Dispersion the synagogue was the true center of religious life, for here the Scriptures were expounded and the Law interpreted. But the Temple of Jerusalem was the only place in which sacrifice could be offered, and here the high priest, with his associates of the tribe of Levi, ruled supreme. The knowledge of these priests was confined mostly to liturgical regulations, and their duties consisted in reciting prayers and offering sacrifice. The high priest families were Sadducees, and, since they lived of the Temple, they were constrained to foster friendly relations with the Romans. Moreover, being Sadducees and wealthy, they were the only ones able to pay the price for these high positions. The high priest usually burdened the people with heavy taxes, much of which went into his private coffers. He presided over the Sanhedrin, which was composed of seventy men: twenty-four priests, who were probably former high priests, twenty-four Elders, who were usually laymen, and twenty-two Scribes. The chief duty of the Sanhedrin was to supervise the religious life of the nation, to preserve the purity of the sacerdotal caste, and to investigate and punish defections from the faith. It could judge also in secular disputes, and could punish with fines, imprisonment and stripes, but, under Roman rule, was deprived of right of capital sentence.

Such then was the political and religious situation of the Jewish people when our Lord came to preach and establish His spiritual kingdom. An erroneous conception of the Messiah, impatience of Roman sovereignty, the extraordinary excitement

of the more fanatical portion of the people, and the crafty prudence of the priests in controlling the masses, lest rebellion jeopardize their position, — all these circumstances helped to account for the reception which Jesus of Nazareth received from a people whom the Patriarchs and Prophets had prepared for this great event. Preaching, as He did, doctrines so contrary to the authority of the Scribes and Pharisees, and so repugnant to their national pride, and implying the dissolution of the Mosaic constitution and the establishment of a new and more comprehensive faith—a faith too pure and spiritual for their comprehension—caused them to reject Him and brought them ultimately before Pilate to demand the crucifixion of the Son of God. Little wonder then that Christ wept over Jerusalem saying: " If thou also hadst known, and that in this thy day, the things that are to thy peace " (Luke 19: 42). And yet there must have been a better and more spiritual element, which exhibited a nobler conception of the Messiah. This we must infer from the so-called " Psalms of Solomon ", written about 63 B.C., in which we read of many " pious souls ", both among the learned and the masses, who clung with simplicity to the hope of a personal Messiah and of a moral and spiritual redemption through Him. Moreover, St. Luke, in the very first pages of his Gospel, gives an attractive picture of those who, like Simeon, were " waiting for the consolation of Israel ", and like Anna, the prophetess, " spoke of him to all that looked for the redemption of Israel ". Many of these pious souls were undoubtedly numbered among the first followers and disciples of our Lord, and others were absorbed later on by the early Church.

JOSEPH I. SCHADE.

Philadelphia, Pennsylvania.

THE REORIENTATION OF OUR SEMINARIES.

MR. BRUCE BLIVEN, Editor of *The New Republic*, speaking at Sarah Lawrence College, Bronxville, N. Y., on 20 March of this year said: "The world is to-day at the beginning of an extraordinarily difficult period of transition. Our mechanical ingenuity has far outrun our instruments for the control of society; we need desperately to reorganize the whole basis of our life to take account of the situation produced by the inventions that have enormously multiplied the productive capacity of the individual. This situation, more than anything else, was responsible for the World War and the conflicts, or threatened conflicts, that have followed its close. Our situation is somewhat like that of passengers on an ocean liner that has suddenly developed a bad leak; in such times, every man and every woman on board has to do what the captain tells them." [1] This quotation is made from a recent address by a prominent editor because it describes rather well one of the unfortunate conditions existing in the world to-day, namely, man's maladjustment to his environment. But besides this condition, there are a number of strong and subversive movements operating to destroy the peace and happiness of the world. Among these may be mentioned militant atheism, general lawlessness (five of the ten biggest news stories printed during 1934 were stories of crime), the prevalence of social injustice, exaggerated nationalism, and militarism. Strangely enough, in the midst of the din and tumult of these chaotic and destructive forces there are going on, quietly, within the Church a number of constructive movements that indicate a quickening and increase of Catholic life. The most important are the development of Neo-Scholastic philosophy, the liturgical movement, the Catholic revival in literature, Catholic Action, missionary activities, and the renewal of interest in medieval studies. In view of the state of affairs that exists in the world, the question may well be asked whether seminary education as given yesterday is entirely adequate to the needs of to-day.

Seminary education as it exists is good education. It is good because it is regulated by the law of God's divinely-guided

[1] *New York University Bulletin*, 16 March, 1935, p. 4.

Church, because it is concerned with profoundly important matters of time and eternity, and because it considers God, man, and the world in their right order. A well-deserved compliment was paid to seminary education by Mr. F. J. Sheed, who was the principal speaker at the Literature Congress held at Denver in November, 1933, when he said, "It is impossible to have a Catholic education without a knowledge of theology, for education is consciousness of, and sensitivity to, being. As long as man does not study lower forms of being in their relation to the absolute, transcendent Being, he simply has no adequate ideas even of this world. It is practically impossible to get an adequate Catholic education, except for the clergy, in America to-day." [2] But while seminary education is good education, literally the best in the world, can it not be improved, can it not better prepare the priest of to-morrow to cope with conditions that are very different from the conditions that prevailed when most of our seminary professors were listening to lectures instead of giving them?

The Church's most important legislation in regard to seminaries is to be found in the eighteenth decree of the twenty-third session of the Council of Trent, issued 15 July, 1563, and in canons 1352 to 1371 of the Code of Canon Law. It is sufficient to quote here canon 1365:

> The course of philosophy, together with other allied subjects, is to last at least two full years. The theological course must last at least four full years: besides dogmatic and moral theology, this course must embrace especially the study of Sacred Scripture, church history, canon law, the liturgy, sacred eloquence, and ecclesiastical chant. Lectures shall also be given on pastoral theology, with practical exercises on the method of teaching catechism to children and others, hearing confessions, visiting the sick, and assisting the dying.

Both the Tridentine legislation and the law of the Code are sufficiently general to allow considerable freedom in application. And while all approved seminaries agree essentially in observing these laws of the Church, no two seminaries in this country will be found to have exactly the same curricula and the same methods of administration. Such a thing as perfect uniformity

[2] THE ECCLESIASTICAL REVIEW, April, 1934, p. 416.

of curricula is possible but not desirable. It is not desirable because conditions differ greatly in different parts of the country and the types of work for which seminarians are trained also vary. A seminary in the diocese of New York preparing priests to serve as assistants for many years in city parishes with large populations and small territorial extent should not be expected to have the same educational set-up as a small diocesan seminary in the Southwest whose alumni will almost immediately be appointed pastors of rural parishes of vast territorial extent with a very small population.

Such things as the reorganization of the seminary curriculum and seminary administration in harmony with the Tridentine decree and the law of the Code is possible and perhaps desirable. But it is not considered here, because it is a problem for each individual seminary to work out for itself in view of local conditions. The Rev. Theodore H. Heck, O.S.B., of St. Meinrad's Abbey, St. Meinrad, Indiana, in June published a doctoral dissertation entitled, *The Curriculum of the Major Seminary in Relation to Contemporary Conditions.* It is a study of the curricula of thirty major seminaries in this country submitted to the faculty of the graduate school of the Catholic University of America in partial fulfilment of the requirements for the degree of doctor of philosophy. The author gives a tentative schedule of a minimum course. He has written a very interesting and valuable book, but he does not suggest a reorganization of the seminary curriculum.

The purpose of the present essay is to suggest a reörientation that contemporary conditions seem to call for in some of the courses given in the major seminary. By reörientation is meant a new direction, a new selection of matter, a new emphasis. The four-year theological curriculum rather than the two-year philosophical curriculum is considered. And the suggestions are intended to be general enough to fit the average American seminary.

There are so many extremely important treatises to be studied and profound mysteries to be considered, so much positive revealed and defined truth to be learned in dogmatic theology that there is really not much time for what is negative, what is erroneous, and what is doubtful. There is perhaps some founda-

tion in the methods used for Stephen Leacock's irreverent definition of theology as " the critical history of those errors from which we deduce our ignorance of God ". Time spent on heresies, especially ancient heresies that are dead and done for and that nobody believes in any more, and on abstruse controversies, might much more profitably be devoted to positive truth. The errors of heretics and the disputes of theologians are relatively much less important than the truths of Christianity, and although they should not be omitted, they may well be treated briefly. The study of them not only represents, relatively speaking, a waste of time, but it tends to confuse the mind of the young theologian, destroy his perspective, and lessen his sense of values.

" Give them big ideas," said an archbishop to a young priest who was about to assume the spiritual direction of seminarians.[3] This would seem to be good advice for professors of dogmatic theology. For although it might appear that in theology all ideas are big, some are certainly more dynamic and extensive than others. Take, for example, the idea of the life of God. What a light it sheds upon the whole of theology! God's life consists of knowing and loving. God knows Himself and this knowledge is so perfect that it is subsistent: it is the Divine Logos, the Son. Love follows knowledge. The Father and the Son love each other, and their love is so perfect that it is subsistent: it is the Holy Spirit. In God life and operation are the same. And besides the immanent vital operations of knowledge and volition, providence and predestination, there are in God operations *ad extra*: creation, conservation, concurrence, government, redemption. The natural intellectual and volitional life of man, made in the image and likeness of God, is illumined by what we know of the life of God. The supernatural life of man by grace is built upon nature, and the analogies that exist between the natural and supernatural orders are many. *In ipso vita erat, et vita erat lux hominum* (Jn. 1: 4). Here are the tracts on the nature, attributes, and operations of the One God, on the Trinity, on the nature of man, on grace all bound together by the one idea of life, all supporting and clarifying one another. Mr. F. J. Sheed has written a book entitled *A Map of*

[3] *An Old Man's Jottings* by the Rev. Joseph Rickaby, S.J., p. 7.

Life, and his book is an excellent model of the sort of synthesis seminarians should be encouraged to make of the truths they assimilate in dogmatic theology.

Another example within the sphere of dogmatic theology is the truth of the Mystical Body of Christ. It has been the custom to treat of the Church as a society, which of course it is. But the bond that unites the members of the Church is more than a mere social bond, it is organic. And the Church is more than a mere society, it is an organism. The Pauline doctrine of the Mystical Body of Christ is probably engaging the attention of theologians at present more than any other Christian truth, and the doctrine is undoubtedly due for extensive development in our own day. It integrates the Incarnation, the Redemption, the Church, grace and the sacraments, and growth in the supernatural life. And here again we have the idea of the divine life and man's participation in it.

Not only should the integration of the different tracts in dogmatic theology be thoroughly understood—and they will be much more easily grasped when their interrelationships are thus considered—but the relations between dogmatic theology and the other branches in the seminary curriculum should be pointed out. Obviously, it furnishes much of the material used in preaching and catechizing. Church history, in its most important aspect, is a history of dogma and religious thought.

"There is a kind of intimate relationship," says Pius XI in his Apostolic Constitution, *Divini Cultus Sanctitatem*, "between dogma and sacred liturgy, and likewise between Christian worship and the sanctification of souls. For this reason Celestine I decreed that a canon of faith is expressed in observing the formulae in the liturgy, for, he says: 'Let the law of supplication confirm the law of believing—*ut legem credendi statuat lex precandi.*'"[4] Liturgy takes on a new meaning and a profound importance when the seminarian realizes that it is the expression of theological truth in prayer, when he studies the feast of Christmas, for example, as the feast of the Incarnation, Easter as the feast of the Resurrection and the Redemption, Pentecost as the feast of the Third Person of the Blessed Trinity, of the sacrament of Confirmation and of the gifts of the Holy

[4] *Acta Apostolicae Sedis*, vol. XXI, n. 2, 6 Feb., 1929, p. 33.

Ghost. Dom Gaspar Lefebvre has well said that "Liturgy is theology studied on one's knees!"

The value of dogmatic theology for the ascetical formation and edification of the seminarian should never be lost sight of. Dom Columba Marmion at Louvain seems to have been the ideal teacher in this regard. Dom Raymund Thibaut says of him:

> Complete and luminous as was his teaching, the master's ambition was not, however, limited to forming the judgment and disciplining the minds of his disciples: it was his intent to make their souls live in and by the mysteries he set forth to them. And we have here the characteristic note of his teaching. . . .
>
> Dom Marmion, for his part, only considered he had carried out his theological teaching if he applied it to the spiritual life.
>
> That knowledge is sterile which does not turn to loving; and Dom Columba wished that theology should not only be the highest knowledge, but furthermore should become supreme wisdom and a fruitful source of life for his disciples. . . . He could not make up his mind to treat revealed truths like mere theorems of geometry having no bearing on the interior life. . . .
>
> He would have these speculations on the divine mysteries and his teaching on them to be, for his own soul and for the souls of his hearers, something more than a remote intellectual preparation: he would have them to be the incentive to mental prayer and, as it were, give the *motif*.[5]

When Dom Marmion was elected Abbot of Maredsous, Cardinal Mercier remarked that Louvain had lost its best theologian.

It has been suggested that dogmatic theology be treated in a more positive manner. The same suggestion may be offered for the teaching of moral theology. A German writer has made the jibe that moral theology is the art of explaining away mortal sins. Perhaps we could get along with less casuistry, study less about sins, and spend more time getting a firm grasp of principles, a deeper understanding of the nature of law in general and of the Commandments of God and of the Church in particular, a better knowledge of the obligations of the different states of life, and a more adequate appreciation of the nature and

[5] *Dom Columba Marmion* by Raymund Thibaut, pp. 126, 127.

implications of the virtues. The practical and pressing need of such enlightenment is too obvious to need elaboration here. And who is to shed this light if not the Catholic priest, who, in our Lord's intention, is to be the salt of the earth and the light of the world? (Mt. 5: 13, 14).

Moral theology can and should be orientated toward the social, economic and political problems of the day. That much, very much, can be accomplished toward the solution of social difficulties by the proper orientation of moral theology is evident from the case of Monsignor John A. Ryan at the Catholic University of America. Speaking at a dinner given in his honor at Washington on the day he was invested with the insignia of a Domestic Prelate, 8 December, 1933, Monsignor Ryan said:

> I still receive letters addressed to me as Professor of Sociology or Professor of Economics, because many persons are under the impression that one who treats of the subjects that I deal with must be located in one or other of these two academic fields. Sometimes when I have, in response to questions, told non-Catholics that I am Professor of Moral Theology, they have been astonished and puzzled. Nevertheless, my main teaching work has always been in the field of moral theology. If that had not been the case, I should have achieved very little in the discussion of social and economic problems. My interest in economics and sociology has been on account of their ethical aspects. These sciences and their related activities have appealed to me because they affect human beings, because they involve problems of right and wrong. One cannot know the ethical side of economic transactions or institutions except through the study of ethical principles as set forth and interpreted by the divinely commissioned teacher of Catholic morals, the Catholic Church. That is the meaning of moral theology. It covers the whole field of human conduct. I have devoted special attention to that portion of the field which comprises economic actions, and have attempted a scientific appraisal of those actions in terms of morals. If I had not been acquainted with the science of moral theology, my discussion of economic problems would probably have exemplified a well-meaning incursion into the realms of emotion and sentiment.[6]

Monsignor Ryan went on to explain that moral theology not only enables the priest to deal scientifically with economic problems but it teaches that the priest has the *obligation* of con-

[6] *The Catholic University Bulletin*, March, 1934, p. 5.

cerning himself with social difficulties. And he draws attention to the fact that " both Pope Leo XIII and Pope Pius XI have declared it to be their right and duty to concern themselves with social and economic matters from the viewpoint of morals. And they have commanded bishops and priests to do likewise. Accordingly, the Bishops of the United States established the Department of Social Action in the National Catholic Welfare Conference. During the thirteen years of its existence it has done more to make Catholic social teaching known and loved in the United States than all the efforts of individuals in preceding years since the days of Archbishop Carroll." [7]

The encyclicals of Pius XI leave no room for doubt as to the importance of the social question. If one studies the nature and general content of the present Pope's encyclicals, one is immediately impressed by the fact that the social question is the topic that has engaged the attention of the pontiff more than any other, and the one about which he has written most. His very first encyclical, *Ubi arcano Dei,* 23 December, 1922, was on social problems; *Quas primas,* 11 December, 1925, established the feast of Christ the Universal King of society; *Casti connubii,* 31 December, 1930, concerns present conditions, needs, errors and vices that affect the family and society; *Quadragesimo anno,* 15 May, 1931, is on reconstructing the social order and perfecting it conformably to the precepts of the Gospel; *Nova impendet,* 2 October, 1931, is about unemployment and relief; and *Caritate Christi compulsi,* 3 May, 1932, is on the depression —its causes and its remedy. Many other encyclicals are indirectly on social problems, for example, *Divini illius Magistri,* 31 December, 1929, on the Christian education of youth, and the encyclicals on Church unity, foreign missions, Catholic Action, and the condition of the Church in Spain and in Mexico. These great documents of the Supreme Pontiff not only show the importance of the social question in his mind, but they contain the very best thought on the subjects treated and the correct solution to the problems considered. They should influence the opinions of every Catholic and direct the teaching of every seminary.

[7] *Ibidem.*

It does not follow from the importance of the social question that formal courses in sociology must be introduced, as the late Father Joseph S. Reiner, S.J., of Loyola University, Chicago, has pointed out. "In a matter of this sort," he says, "the spirit that dominates an institution is of even greater importance. The spirit of a seminary is in large part determined by the members of the faculty. A social spirit will prevail if the members are imbued with the idea of the social reign of Christ. It will manifest itself in the alertness with which professors will point out the social implications of their subjects, and every subject in a seminary has such implications." [8]

The orientation of dogmatic and moral theology have been dwelt on at some length. A few general remarks may be made in reference to the teaching of Church history, liturgy, and pastoral theology.

Church history should be correlated as closely as possible with dogmatic theology. It should treat of the development of religious thought and doctrine, showing how the pendulum of error swings from one extreme to the other, while the true teaching of the Church is found in the middle. It should aim to give the seminarian a broad view of the development of Christian civilization and a philosophy for interpreting it. It should point out the social and political implications and consequences of religious doctrines. And it should strive to understand and evaluate contemporary conditions in the light of the world's past experience.

Liturgy likewise should be integrated as closely as possible with theology, and the seminarian should be deeply imbued with such basic principles as the relation between the liturgy and the truth of the Mystical Body. It should be made clear too that the Church as a society needs a social worship and that the liturgy is naturally and logically the social prayer of the Church. In the matter of externals such as art, architecture, music, the seminary should improve its opportunity to form correct taste.

Our age has problems in pastoral theology that were either unknown or of much less importance a few decades ago. Naturally, they are social problems. In the class in pastoral theology the seminarian should be instructed as to the proper attitude to

[8] *The Catholic Educational Association Bulletin*, Vol. 22, p. 631.

take, for example, toward Catholic Action, study clubs, Newman clubs, social work among the poor, rural life, vacation schools. There is the question of parish societies, which societies are best for a certain type of parish, and how to conduct them. There is the most important work of convert-making. From the proportionately large number of converts in some parishes during the last few years, it seems that there could be many more conversions to the faith than are actually being made, if priests were trained to the right attitude in the matter and the use of the best methods. There were 60,332 conversions in this country in 1933. David Toomey, writing in THE ECCLESIASTICAL REVIEW for April, 1935, argues forcefully that there is no good reason why there were not many times that number.

Naturally, all seminarians will not be equally interested in these various activities taken up in pastoral theology: different individuals will be drawn in different directions. That is as it should be. The seminary is the place where varied interests should be aroused and cultivated.

The seminarian should be orientated toward habits of study and of serious reading, for his future ability and his social usefulness will depend largely on the formation of such habits during his years of preparation. He should learn to love the reading of Holy Scripture, not in single texts and short passages, but by entire books. He should be sent to the library to do more collateral reading than is ordinarily required, to consult the more important Fathers, in the English translation of their works if need be, until he understands their relation to theology and to the times in which they lived and until he acquires a taste for such reading and an avid desire to explore further into the inexhaustible storehouse of patristic wisdom. He should cultivate the habit of reading St. Thomas. He should foster an interest in the Catholic revival in literature, to which reference has been made earlier in this paper, and become acquainted with the writings of such contemporary authors as Karl Adam, Christopher Dawson, Belloc, the late Gilbert Chesterton, Maritain, Alfred Noyes, Paul Claudel and Ronald Knox. If the seminarian does not acquire a taste for such reading during his years of preparation for the priesthood, the chances are that he will never acquire it. And he will not acquire it in the seminary

if he is obliged to spend nearly all his time in lecture halls, sitting in class until his mind is jaded and his intellectual curiosity has entirely vanished. In order that students may have time to cultivate their taste for the right kind of reading, they should not be allowed to carry more than eighteen hours: much less should they be required to do so.

When all is said, the most important orientation of the seminarian is the orientation toward Christ and toward sanctity along the lines laid down by Pius X in his inspiring exhortation to the Catholic clergy on the occasion of the fiftieth year of his priesthood, 4 August, 1908. Speaking of the supreme importance of personal holiness for the priest he says, " There are those who think, nay even proclaim aloud, that the merit of a priest should consist in the fact that he is entirely occupied in working for others, so that paying but little heed to the virtues by which a man is perfected himself (and which they thus call *passive* virtues) they proclaim that all a man's strength and zeal should be put forth in fostering and exercising the *active* virtues. This teaching is utterly fallacious and pernicious." The priest's ministry will be largely fruitless if personal holiness is lacking. For the virtue of charity is twofold, and the love of God comes first. One phase of supernatural charity really does not exist without the other. If the minister of Christ is to be not only a priest but a prophet, if he is to be as one speaking with authority, if he is to be spiritually and socially useful to others, he must first be useful to God and to himself.

BONAVENTURE SCHWINN, O.S.B.

Atchison, Kansas.

IV

The rigorists of the 17th and 18th centuries under the influence of Jansenism sought to revive what they maintained was the true teaching of St. Augustine. Imagining the Limbus Puerorum to be an intermediate place between salvation and damnation as taught by the Pelagians, they rejected it with scant ceremony. The Jansenistic Synod of Pistoia in 1786 declared: " And since the Kingdom of Heaven is the kingdom of sanctity and justice and there can be no room there for the slightest stain; and since all the sacred Scriptures reduce all men to only two classes, the elect and the reprobate, the just and sinners, . . . so we reject as a Pelagian fable a third place in which to place infants who die with only original sin ".[23] Some theologians of the Order of St. Augustine, principally Berti and Cardinal Noris, held that the pain of loss caused these infants spiritual affliction and was even joined with some pain of sense. Bossuet and Petavius were among these " tortores parvulorum ". These rigorists fell back on the definition of the Council of Florence: " Illorum animas qui in mortali peccato vel cum solo originali decedunt, mox in infernum descendere, poenis tamen disparibus puniendas ". They saw in this last phrase a difference only in degree between the punishment meted out to adults and that which infants have to bear. Petavius a little too hastily said that this interpretation was *de fide*. This interpretation of " poenis disparibus " however cannot stand. If the Council meant only a difference in degree, why did it take the trouble to mention only infants and adults? Is there not a difference in degree in the punishments of all those who are in hell for actual sins in proportion to their guilt? Such a difference is altogether obvious and needs no special mention. The disparity therefore refers not to *degree* but to *kind*—it is a specific difference that the profession of faith and the Council wish to point out between the punishments that are due to actual sins and those that are due to original sin alone. This is what Innocent III made clear in 1201 when he wrote that the privation (*carentiam*) of the vision of God is the punishment of original sin, while the tortures of everlasting gehenna are due to actual sin.

[23] *Atti e Decreti del Concilio Diocesano di Pistoia dell' anno 1786*, v. p. 110.

In 1794 Pius VI condemned and proscribed this teaching of the Synod of Pistoia on the Limbus Puerorum in the Bull *Auctorem Fidei* (Denz. 1526) and expressly reprobated the notion that our doctrine has anything in common with the Pelagian intermediate state between heaven and damnation. Finally, the Vatican Council had intended to pronounce on this matter in the constitution that was tentatively drawn up on the principal mysteries of the faith. Ch. 5 of the schema of the constitution tells us that those who die in mortal sin " cruciatus gehennae, in qua nulla est redemptio, in aeternum sustinebunt "; while those who die with only original sin " beata Dei visione in perpetuum carebunt ".[24]

The Limbus Puerorum therefore, unlike the Pelagian middle state, is not to be conceived as a place outside of hell; it is rather a place or division in hell itself—a " locus inferorum ", as Pius VI expressly calls it (Denz. 1526). Its name indicates its position for " limbus " means border, extremity, and a border is one with the thing or place it terminates. The infants who are there are in a state of eternal damnation because they have an eternal culpa, original sin; but the pain of sense that belongs to hell does not reach this border-land and the children who are there have only the pain of loss to bear.

A final difficulty remains to be solved. Granted that these infants have no pain of sense in Limbo, how can they avoid suffering most intense interior affliction from the pain of loss that is there? After all, it is the pain of loss that essentially constitutes hell and the grief and distress that must arise in the soul when it realizes that it will never arrive at its destined end, the beatific vision, far outweighs any mere exterior affliction on body or soul. Hence it was that Cardinal Bellarmine maintained that the privation of the vision of God must cause these infants some interior suffering, although he believed it was of a very mild character and could not even be akin to remorse of conscience, since remorse follows only from awareness of a personal fault. Besides, this suffering must be considerably mitigated by the fact that these children had no experience of the happiness they had lost and, on the other hand, they were fully aware of what the damned in hell were suffering for

[24] *Acta et Decreta Concilii Vaticani*, Collectio Lacensis, 7: 565.

personal sin and they rejoiced that they had escaped a similar fate.[25] Nevertheless, after making all these allowances, Bellarmine and a few others could not see how these infants, who knew from the General Judgment that they had lost heaven, could not but suffer some interior grief and sadness when they realized what that meant for them.

St. Thomas considered this question and came to the opposite conclusion. His reasoning however underwent a change in the course of years. We may find his earlier reasoning in *2 Dist.* 33. q. 2, a. 1-2 and in the *Append. Suppl.* q. 3, a. 2. There he granted that these infants at least know the existence of what they are missing, heaven and the beatific vision, but at the same time they know that it is altogether beyond them. No man in his senses grieves because he cannot fly like a bird or be a king or an emperor. So with these infants—they know the beatific vision is not due to them by any title and as a result they do not grieve over its loss. Their knowledge is merely a natural knowledge while the beatific vision is altogether supernatural.

In the *Quaest. De Malo,* written in his maturity between 1261 and 1264, he gives a better solution. In q. 5 a. 3 he studies more deeply the content of their natural knowledge and comes to the conclusion that they know nothing at all about the beatific vision. By their natural knowledge they know that they were created for happiness and that happiness consists in the attainment of the perfect good for which they were made; but that this perfect good is the beatific vision is beyond the reach of natural knowledge, according to 1 Cor. 2: 9-10: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him. But to us God hath revealed them, by His Spirit". It is only supernatural knowledge that comes by faith that can make known to them in their state the beatific vision and these infants have not faith either in act or in habit; not the former since they are infants, nor the latter since they have not received the sacrament of Baptism with its infused virtues. Hence they do not know and they do not grieve that they are deprived of the beatific vision but they rather rejoice that they share as much as they do in the divine goodness and in their natural

[25] *Controv., De Amiss. Grat. 6: 6.*

perfections. As far as their presence at the judgment scene is concerned, we have already seen that there does not seem to be a cogent reason to place them there since that judgment, as far as revelation makes known to us, is for the sake of rewarding or punishing personal works, of which they were incapable. Even if they are present at that great scene, they would still need a revelation to make known to them that the beatific vision is their destined end and *per se* such a revelation is not called for nor is it required.

Where then is the punishment if they feel no grief or sorrow in any way at all, externally or internally? Haven't we whittled it away until scarcely the name is left? St. Thomas also considers this point in his reply to the third difficulty of the same article. It is of the essence of punishment that it be against one's will and what is against one's will causes affliction—so runs the difficulty. But, he answers, punishment need not be against our actual will, it can be against our habitual will or against a natural inclination. When a man who is absent is defamed or is robbed of his goods without his knowledge, his ignorance may be bliss but he would grieve very much if he knew. He is habitually unwilling to be robbed of his good name or of his fortune and it is only his ignorance that saves him from feeling the distress that would naturally arise. So in the case of these infants: they could not help but grieve most intensely if they know what it was that they have lost but again it is their ignorance that spares them. They have no knowledge of these supernatural realities since they have no supernatural faith of any kind.

V

How are we then to speak of this state of natural happiness which unbaptised infants enjoy in Limbo? Here we must be careful not to sin either by excess or by defect. We must avoid on the one hand the error of the Armenians condemned by Benedict XII in 1341 who pictured the souls of infants born of Christian parents and dying without baptism as in an earthly paradise similar to that in which Adam was before his sin, while the souls of infants born of non-Christian parents go to the places where their parents are.[26] These infants we must re-

[26] Denz. 534.

member are in a state of damnation; how then can we apply to them terms such as Paradise, Beatitude, Life or Glory, even in an earthly sense, since these expressions are reserved for the state of salvation? On the other hand there is no need to deny them the natural felicity that belongs to them. Bellarmine was overstrict on this point and maintained it was *de fide catholica* that they are deprived not only of heavenly beatitude but also of natural happiness.[27] The German theologian Schmidt (1891) taught that they are worse off from every point of view, materially as well as formally, than they would have been in a state of pure nature—their lot " potius misera quam felix dicenda est ".[28]

Here we must make a distinction between beatitude *simpliciter et formalis,* which belongs to those who have reached their end, and beatitude *secundum quid et materialis,* which they may enjoy even though they have lost their end and the happiness it entails. It is clear that these infants do not enjoy beatitude in the first sense—that would be the beatific vision. It is not so clear that they have no beatitude in the second sense. Again we turn to our guide in this matter—St. Thomas. In the *Append. Suppl.* q. 3, a. 2 he tells us that while they are separated from God as far as union with Him through glory is concerned, still they are not altogether separated from Him. They are joined to Him in a natural way, rejoicing in a natural knowledge and love of Him. Their bodies will be impassible extrinsically because there will be no external agent to cause them pain. Suarez is even more generous and maintains that loving God above all things they suffer no disorder or malady of any kind; their bodies undergo no alteration so that food and drink are not needed, and they feel no rebellion interior or exterior.[29] Lessius improves on this: their knowledge of corporeal and spiritual matters is far more perfect than we have in this world—only we must not call it natural beatitude purely and simply.[30] Cardinal Sfondrati even went to the extent of saying that their state of personal innocence is a benefit superior in one respect at least to grace, since they prefer to be deprived of heavenly glory

[27] *Controv., De Amiss. Grat.* 6: 2.

[28] *Quaestiones Selectae ex Theologia Dogmatica,* p. 278.

[29] *De Pecc. et Vitiis* 9: 6.

[30] *De Perfect. Divin.* 12: 22, n. 144.

than to obtain it by committing a single sin.[31] Then we have Canon Didiot of Lille affirming not only that they are in that state of natural perfection and beatitude which the whole human race would have enjoyed if it had not been elevated to the supernatural order but that relations are possible and even frequent between parents in heaven and their infants in Limbo, for the Christian family will be reconstituted above.[32] The late Father Bede Jarrett, O.P., in his *The House of Gold* sermons, p. 167, has a similar idea but even more extreme. Instead of the parents going down to see their unbaptized children, the children will come up to them and even appear before God, without however comprehending what they see: " It [the unbaptized child] shall see God somehow, not as those see Him, I suppose, on whom has come the grace of God. Shall it then be separate hereafter from its mother? Who has ever said so? It can be side by side with its mother and father, and yet not see what they see. Mother and child go down to the pantomime, go down and watch some child's play acted. They both see the same things, and yet the things they see are different to each. Side by side they watch the story of Peter Pan unfolding. Side by side they hear the question put, " Do you believe in fairies? " And both of them answer by cheering and clapping their hands. Both hear, both see, both answer, and yet what they see, hear, and answer is different to each. Each may stand side by side before the unveiled beauty of the Godhead. Side by side, hearing, seeing, and yet what is seen and heard will vary, must vary, with the capacity of each. Justice, yes, justice must be done to the state of original sin in which the child was at death. Yet mercy, but infinite mercy, shall be done to the mother and the child, for God is love."

What have we to say of these hypotheses, for hypotheses is all we may call them? Simply this: they seem to be exercises of the imagination in a field where revelation has left us absolutely in the dark. The opinion of St. Thomas is not only sanest but safest in this very obscure matter and speculation should not get too far ahead of revelation. St. Paul cautions us " not to be more wise than it behooveth to be wise, but to be wise unto

[31] *Op. cit.*, p. 120.

[32] *Morts sans Baptême, Lille*, 1896, p. 60.

sobriety, and according as God hath divided to every one the measure of faith" (Rom. 12: 3).

VI

We come finally to answer the question that stands at the head of this article, can these infants who die without baptism be saved? From what we have seen so far it is clear that baptism is the only means given by God for salvation, otherwise the words of Christ to Nicodemus have no meaning. Adults may desire to receive baptism, at least implicitly, and since God rejects no one who comes to Him they may be saved in virtue of this baptism of desire. Infants however seem to have no other means, apart from the special case of martyrdom, than baptism of water. Revelation tells us nothing about anything that will act as a substitute for that.

Here it may be objected: is not martyrdom a substitute? If then there can be a substitute in this special case, why can't there be other substitutes known only to God? Is not the whole case of infants dying prematurely exceptional demanding exceptional means? [33]

This objection loses its force when we define our terms. Baptism is one, but the kinds of baptism are three. First, we have the baptism of water which alone is a sacrament and alone imprints the baptismal character. Then we have the baptism of blood or martyrdom which as a real imitation of the passion of Christ—washing in blood rather than in water—operates *quasi ex opere operato* on the sole condition that there is no *obex* to grace in the recipient. Although it cannot be called an instrument (the baptism of water alone is that) but a simple condition, there can be no doubt about the fact that it is truly a means of justification: "He that shall lose his life for me, shall find it" (Mt. 10: 39). Finally we have the baptism of desire operating *ex opere operantis*. "Baptism" therefore is a generic term, embracing not onlv the sacrament but the other two kinds as well.[34] It is baptism that is the necessary means for salvation

[33] The curious custom of 'Baptism for the Dead' mentioned in 1 Cor. 15: 29 is not an exception since it was practised only in the case of catechumens who, therefore, had already received baptism of desire before their death. See Prat, *The Theology of St. Paul*, 1: 136-137.

[34] Cf. Billot, *De Sacramentis*, 1: 240-255.

and since infants cannot receive the baptism of desire they are confined either to the sacrament or to martyrdom. In no sense is martyrdom a substitute for baptism.[85]

Certain theologians have not been satisfied with the data of revelation on this point and have built up theories and hypotheses looking towards the possibility at least of other means of salvation for these infants. At first sight one might think that there is no room for speculations of this kind since it is clear from the Council of Florence that baptism (the Council says the *sacrament* of Baptism—Denz. 712) is the only remedy that can save them from damnation when they are in danger of death. This observation is just and it shows us the great obstacle that stands in the way of all these theories and which none of them has ever succeeded in passing with any degree of satisfaction. This much is certain: once they die in the state of original sin we are not at liberty to speculate concerning their fate. The profession of faith of Michael Palaeologus and the Council of Florence [86] put it beyond question that "mox in infernum descendere". There can be no means of salvation therefore after death. Before death then, or in the act of dying itself, are we at liberty to speculate about the possibility of means other than baptism when baptism can in no way be applied? Some theologians relying on the universality of God's salvific will as revealed by St. Paul (1 Tim. 2: 4) think that we are.

Bellamy in the *Dictionnaire de Théologie Catholique*, 2: 364-366, enumerates six different hypotheses that have been put forth on this point. We may roughly divide all such hypotheses into two classes according as they seek the possible means of salvation in the parents or in the children themselves.

Foremost in the first class is Cardinal Cajetan. Merely as an hypothesis he put forth the opinion that the prayers of their parents might normally and regularly obtain salvation for these infants when it is impossible to have them baptized. Pallavicino, the historian of the Council of Trent, gives us an outline of his views: one would act prudently and without blame in giving a

[85] When the Council of Florence, *Decret. pro Jacob.*, says: "Cum ipsis (pueris) non possit alio remedio subveniri, nisi per sacramentum baptismi, per quod eripiuntur a diaboli dominatu et in Dei filios adoptantur", etc. (Denz. 712), we must evidently take 'sacramentum baptismi' as not excluding martyrdom since the context shows that the decree is dealing only with the normal case of children dying a natural death.

[86] Denz. 464, 693.

blessing in the name of the Trinity to an infant in danger of death in the womb, leaving the ultimate solution of the problem to God. Who knows whether God in His mercy might not accept such a baptism by the prayers of the parents, especially when it was due to no culpable negligence on their part that the sacrament could not be administered? [87] Some theologians at Trent went farther than Cajetan and maintained that infants could be saved in this manner. Cajetan however put forth his view merely conjecturally—in his mind it was only an hypothesis and not a belief which he held as certain. More than one of the Fathers who came to his defense in the Council were quick to point this out and neither his view nor the too positive form in which some presented it was condemned—the Council simply passed them over in silence in order not to give the appearance of censuring the great Cardinal. Pius V however was not so forbearing and ordered this opinion to be expunged from his writings.

Another hypothesis, held by Gerson, Durandus, Amort and a few others, suggested that these infants might be saved by the prayers of their parents, not normally but exceptionally and quasi-miraculously.

The view of M. Bäuerl, mentioned at the beginning of this article, is synopsised in the *Ephem. Theol. Lovan.*, Jan. 1935, p. 191, as follows: infants who before their birth die unbaptized without any fault on the part of their parents and for whom the parents, being in the state of grace themselves, have prayed earnestly and devoutly that God would grant them the grace of baptismal regeneration, can be justified, not indeed miraculously but by the merit *de congruo* of their parents.

Father Bianchi of the Congregation of Clerks Regular in 1768 maintained that if the mother protests in the name of her infant that he accepts death as proof of his desire to receive baptism, he can be saved.

The foregoing hypotheses seek the possibility of salvation in something that the parents do for their infants before death. The following set of opinions look for the means of salvation in the children.

[87] *Istoria del Concilio di Trento*, 9: 8.

Klee in his *Kathol. Dogm.*, 1835, taught that these infants are given a sudden illumination before death which would permit them to desire the sacrament of baptism when it is impossible to administer it. This view of course demands a continuous series of miraculous interventions and would eliminate the possibility of any infants dying in original sin. How can we reconcile this with the decisions of the Church which take it for granted that they can and do die with original sin alone?

Another German theologian, Schell, taught that the sufferings and death of these infants could be, in virtue of the voluntary sufferings of Christ, a quasi-sacrament that would supply for the baptism of water.[38] This can only mean that their sufferings and death in some way or other can merit justification for them—which of course can hardly be since even the sufferings and death of the baptized, while meritorious indeed, yet are never meritorious of *first* grace.

Finally we have the altogether inadmissible view that Didiot mentions in his *Morts sans Baptême*: [39] baptism is not necessary for the remission of original sin, which was pardoned by the cross, but only for the induction of its recipients into the social life of the Church. Infants therefore can be saved without it. This view fails to see that baptism is necessary to apply to souls the remission of sin that was won by the cross.[40]

With the exception of the last view all these hypotheses have this in common: they look for other means of salvation besides baptism, either in the parents or in the children themselves. This seems to be the fault that lies at the root of all these attempts. Revelation however makes known to us only one means, baptism, and the difficulties that this gives rise to do not justify us in attempting to improve on revelation. Is then the door of salvation irrevocably closed against these infants? We are bound to say that viewing the matter from the standpoint of *means* of salvation there seems to be no other conclusion we can draw.

[38] *Katholische Dogmatik*, 1893, 3: 479, 480.

[39] Lille, 1896.

[40] Cf. *D. T. C.*, 2: 364-366, for detailed discussion of all these views except that of M. Bäuerle.

Is this however the only standpoint from which we can view the case? After all it is axiomatic in theology that God is not bound to the means He has established for the infusion of grace. The sacraments are the ordinary means He makes use of to sanctify us but God always retains His independence and can give His gifts where He will. Has He not acted thus in the case of those who were sanctified in the womb, notably St. John the Baptist? St. Bonaventure takes note of this exceptional case in 4 *Sent.*, dist. 4, p. 2, a. 1, q. 1: " An infant who has not received the baptism of water is without the grace of the Holy Spirit since in no other way, speaking *de jure communi,* can he be disposed for grace, unless God does this by a special privilege, as in the case of those sanctified in the womb ". In the historical cases which revelation makes known to us—and which alone came within the purview of St. Bonaventure—there is no question of using other means than baptism but of the direct infusion of sanctifying grace into the soul without any means. After all, sanctifying grace is the one thing necessary for salvation and the only obstacle to its infusion is the presence of an *obex.*[41] Sin—either actual or original—is not an *obex,* otherwise no one in the state of sin could ever be saved; sin is rather a *causa sollicitans gratiam*—to coin a phrase. If then God in His mercy has directly infused grace into a soul on one or two occasions, what is to prevent Him from doing it again if He so choose? We do not say that this can be done after death since we know from the Council of Florence that once a soul has left the body with only original sin it is lost. Before death however or in the moment of death, when it is impossible to use the ordinary means of salvation, baptism, are we to deny Him the freedom to act again as He did in the case of the Baptist and the prophet Jeremias? Without a special revelation we cannot say that He does this in any particular case nor do we see a reason for His doing so unless He wishes to raise up another Prophet or Baptist, but we cannot deny Him the power to do so if He will. In any event is it wrong to hope that He may repeat that gracious favor?

[41] These infants before their death have neither an *obex sacramenti,* since they are still in *statu viae,* nor an *obex gratiae,* since they are incapable of adhering actually or habitually to sin, which constitutes the *obex* or disposition that is opposed to the infusion of grace.

VII

It does not come within the scope of this article to answer all the difficulties that can be raised against the doctrine of infant damnation. Some of them we have already considered. We shall conclude by outlining the reply that can be made to the three we met at the beginning of the article.

First of all, we have seen that God is not unjust when He denies these infants salvation simply because they are not baptized. The beatific vision is not due to them in any way at all and, on the other hand, God does not punish them by interfering in the slightest with what is due to them by nature.

In reply to the second difficulty we may ask: is it true that there were easier means of salvation before the institution of baptism? Circumcision was reserved for only one race and a cloud of uncertainty hangs over the so-called " sacrament of nature ". Baptism on the other hand is for all men and it can be administered by anyone having the right intention and using the proper matter and form. One does not even have to believe in its efficacy to administer it validly. In its simplicity and adaptability to all classes and conditions of men, even to the unborn child, baptism is by far the most accessible of all the ritual means of salvation that God has given to mankind.

Finally we have the problem of reconciling the lot of unbaptised infants with God's salvific will. God's will to save all men is universal and He excludes no one, not even these infants. Even before the prevision of obstacles that may prevent the administration of baptism, He wills to save them; at the same time His will is conditional—as it is conditional in the case of every man, and not only in the case of these infants. This simply means that He will save no one unless certain requirements are met and conditions fulfilled. In the case of adults, they must freely consent and use His grace. In the case of infants He desires that men and second causes in general lend their aid. The failure to act then is traceable—not to God, who *does* act by positively willing to save them and providing means of salvation—but to these second causes that fail to do their part. That failure in many instances is culpable and then it is easy to see how God is not responsible when the infants are not saved. If parents through their own fault or negligence do not

make use of the means that He has given for their children's salvation, He is not bound to work a miracle to save them. The Abbé Jaugey in *Science Catholique*, 1888, t. 2, p. 390-396, maintained that the failure to receive baptism in the case of these infants can always be traced ultimately to resistance on the part of men to some actual grace. We may call this the Fault Theory and if it could be proved it would considerably lessen the problem that the fate of these infants presents to us. We are afraid however that the problem does not admit of so simple a solution as that. It certainly does seem possible that some children die unbaptized without any fault or resistance to grace on the part of men or negligence on the part of the parents. Even here there is no cogent reason to demand a miracle or an exception to the rule, and God simply permits the natural order to take its regular course even though that means that the infants die unbaptised. We are sure of this much: He does not directly will these secondary causes to obstruct their salvation—He merely permits this to happen. His antecedent will is always to save.

Undoubtedly there is deep mystery hidden in all this and farther than this we cannot go in prying into the secrets of divine providence.

WILLIAM R. O'CONNOR.

St. Joseph's Seminary, Dunwoodie,
Yonkers, New York.

FLOS CARMELI, STELLA MARIS.

The San Diego Exposition.

REFRESHED UNDERSTANDING of the Catholic beginnings of Southern California is one of the welcome results expected from the San Diego Exposition. It is well for us in these days of relative security and speed in travel to be reminded of the hardships and courage of other days and leaders with whom we are united in unbroken continuity. The motive of the spread of faith was always in the minds of ruler and sailor. The symbols of faith were the storehouses of courage and strength that carried brave men through incredible hardships and left beginnings of foundations of the structure of faith that have withstood the ravages of time. Nothing can better illustrate this than the simple story of the exploration of the southern California coast; timely now because of memories awakened by the San Diego Exposition.

As the tourist enters the San Diego Exposition, he beholds to his left an imposing structure (one of the permanent buildings of the Exposition Park. Its facade is adorned with niches containing the statues of the early explorers. As might be expected, Cabrillo has the place of honor, but Vizcaino likewise has his niche, and the Carmelites are remembered by Fray Anthony of the Ascension, clad in the habit and mantle of his order. Although many are aware of the exploits of Cabrillo, the first explorer of the Californian Coast, not many remember him who gave to San Diego the name which it bears to-day, Sebastian Vizcaino.

Throughout the Exposition are evidences of the faith and culture introduced into California by the Dons and the self-sacrificing Franciscans. Of great interest to the visitor is a replica of the once famous mission of San Diego, established by Junipero Serra. Guide books describe the historic places within and without San Diego, where the memory is still revered of those who made possible those beginnings whose development and expansion are visible on all sides. In particular the Catholic has reason to rejoice at the phenomenal growth of Catholicism in Southern California, a growth which has again made the missions centers of culture and spiritual influence, emphasizing

in their new life the undying life of the Church. To Point Loma especially, will the Catholic tourist be attracted, for it was there that San Diego received its name from Vizcaino, and the newly-named port blessed forever by the Masses of the Carmelites.

The exploration and occupation of California became a matter of much importance to the Spanish viceroys of New Spain in the closing years of the sixteenth century. Historians bring forward many reasons to account for this quickened interest in this then uncharted land. The desire of some of the viceroys to outshine Cortez, the need of finding a safe harbor wherein the Philippine galleons might rest on their voyages, the fear of English expansion and conquest, the fantastic tales of cities and wealth scattered by Dame Rumor, the ambitions of traders for new fields of barter, the need of accurate information of the northern Pacific coast line, the wish of their most Catholic Majesties, the Kings of Spain to give new nations to the Church and new lands to Spain — these were some of the motives which prompted the viceroys, two of them in particular, to encourage and furnish expeditions of discovery, pacification, and settlement.

To Cabrillo goes the honor of the exploration of those shores which led to the finding of the harbor of San Diego, named by the discoverer San Miguel, in 1542. But the placing of this port upon the map under the name it has borne from his days, San Diego, must be assigned to Sebastian Vizcaino.

This gentleman was originally a fisherman who specialized in the pearl trade. He succeeded in obtaining from Viceroy Don Luis de Velasco a concession permitting him to visit and explore the Californian coast for the purpose of his trade. This concession was drawn up evidently in contract form, and while granting to Vizcaino the privilege which he sought, obliged him in turn to furnish and equip the expedition at his own expense. This contract was duly signed by both parties toward the end of the year 1593.

A whole year passed, and Sebastian was still engaged in the task of preparation when in 1595 the Condé of Monterey succeeded de Velasco as viceroy. The new ruler was by no means enthusiastic about the proposed expedition. In fact in his

letters to the king,[1] the viceroy expresses grave doubts about the propriety of giving the command to a man of such rank as Vizcaino, and he himself was seriously concerned about the expediency of permitting such private ventures. Eventually he submitted the case to a noted jurist and a theologian, and on receiving their opinion of the validity of the contract of 1593, he gave his approval. But Monterey took various precautions to insure that the expedition would be in keeping with the dignity conferred upon it by this approval of the king's representative, and he was also anxious, it would seem, to justify this approval by his endeavors to make the expedition successful. For those reasons he treated Vizcaino with much respect, and favored him in numerous ways, so that the soldiers and sailors chosen to accompany Sebastian might be duly impressed. He had experienced men check the equipment, and he assigned a confidential agent to report to him on the conduct of the members of the expedition.

In 1596 Vizcaino and his company set sail from the port of Acapulco, but in the month of February of the following year he wrote to the king, Philip II, from the city of Mexico to inform him of the failure of the expedition. The results achieved, such as they were, and the cause of the failure are given in the narration which Sebastian wrote for the King. From Acapulco he advanced " to a place in twenty-nine degrees of latitude, within the Gulf of California, to the North Westward, from which place he returned, not being able to go on farther because the weather was unfavorable and the rudder irons had been broken in a storm ". Having given a detailed account of his adventures and misfortunes, Vizcaino states the advisability of continuing the work of exploration for many reasons. " Of these," he writes, " the principal is the great service which will be rendered unto God, our Lord, by the conversion of so many souls as there are in that land." Then follow the other reasons emphasizing the vastness and fertility of the land, the wealth abounding on and around its shores, the cities of which he had learned by signs from the Indians with whom he had come in contact. In this latter case his desires and imagination had

[1] *Sutro Collection*—Publications of the Historical Society of Southern California, Vol. II, Pt. 1.

deceived him, in that the sign language used by the Indians he interpreted as referring to large cities, whose inhabitants, he imagined, were clothed in a manner somewhat similar to the fine linen and purple of the Gospel.

Later, in 1597, a dispatch arrived from the king ordering the viceroy to suspend the commission and orders of Don Sebastian. His Majesty had been impressed by the doubts of the viceroy as contained in the letter of 1595. Monterey in his reply of July of the same year regrets that his Majesty's letter had not arrived in time; and, to his credit be it stated, he pleads the cause of Vizcaino, stating that because of what he had done and of his expenditures, it would not be reasonable to take away his commission. The fervor of the viceroy served Sebastian well. The dispatches of Monterey so impressed the new King, Philip III, that he and his Council of the Indies were pleased to permit a second attempt of exploration of the Californian coast line. Very definite orders were given to Vizcaino by the viceroy, who commanded him to confine his endeavors to the quest of suitable harbors, and to the charting of the shore line to a point not more distant than thirty-nine degrees of latitude. The expenses of the expedition were provided for out of the royal treasury. Proudly then and joyfully Don Sebastian was able to write to his sovereign, Philip III, from the Port of Acapulco in 1602, " To-day being Sunday, the fifth of May, I sail at five o'clock in the afternoon in the names of God and His Blessed Mother and your Majesty."

On the morning of that day the entire company assisted at Mass in the church of the port of departure. The remaining hours of that Sunday were given to farewells and last minute inspections of equipment. As the appointed hour drew nigh, the ennobled fisher of pearls, Don Sebastian de Vizcaino, marched at the head of his brave men to the water's side. In the rear walked three Carmelites reverently bearing an image of their Queen and Mother, Our Lady of Mount Carmel, chosen as the Patroness and Protector of the expedition. (The orders of the Royal Council given for the occasion demanded that " there be sent some religious of well approved character, as many of them as possible.") The embarkation of their respective companies was speedily made to the ships lying at anchor. Don Sebastian

boarded the flag ship, the "San Diego", as the general or captain of the entire expedition. The Admiral, Toribio Gomez de Corban embarked on the "Santo Tomas," and Sebastian Melendez took command of the third ship, the "Tres Reyes," which should, properly speaking, be called a frigate. The necessary commands were issued, anchors were weighed, the sails were welcomed by favoring winds, and beneath the flag of Spain and of His Most Catholic Majesty, Philip III, the ships stood out to sea.

Provisions for eleven months had been taken on board. The companies of the three vessels numbered approximately two hundred. Of the Friars who embarked the superior was Father Andrew of the Assumption; his companions were Father Thomas of Aquin, and Father Anthony of the Ascension. The last named was a man of much importance to the eventual success of the expedition, because of his previous experience as a map-maker, cosmographer and pilot. His account of the voyage and his chart of it had been for many years a helpful source of information to historians who trust not altogether in the enthusiastic language of Don Sebastian. All three were Carmelites of the reform of St. Teresa of Avila.

Instead of striking northward immediately, the ships appear to have hugged the Mexican coast line for some weeks. This may have been due to difficulties caused by storms, which were certainly encountered. At length a safe anchorage was secured on the Californian coast in a small bay named for St. Barnabas. A month had passed since the departure from Acapulco. It was on 9 June. Weather conditions necessitated a stay of almost another month at San Bernabé. On shore a large tent was erected in which the Fathers said Mass, and on the octave of Corpus Christi, according to Torquemada (quoted by Englehardt), the feast was celebrated by a solemn procession of the Blessed Sacrament. The statue of Our Lady of Mt. Carmel was borne in procession, which was preceded by a Solemn High Mass, sermon, and general Communion of the members of the expedition. The Indians were encouraged to attend the religious services, after their confidence had been won by the efforts of the Carmelites.

On 5 July anchors were again hoisted, and the ships sailed on. About the middle of this month their plight became serious; they were becalmed. As might be expected, recourse was had to prayer. On the sixteenth of July, the feast of Our Lady of Mt. Carmel, the Friars brought forth the statue of their Patroness for public veneration. Our Lady heard the prayers of her clients, the looked-for wind arose, and on 20 July the ships came to anchor in the port called after the great penitent whose feast was about that time, St. Mary Magdalene. The Friars were enabled to offer Mass on the shores of this harbor.

In the succeeding weeks similar stops were made at various points along the coast. One of the principal reasons, in addition to that of map-making, which compelled such delays was the necessity of obtaining supplies of fresh water, of which the expedition was in need on numerous occasions. By 8 September the vessels reached the Cedros Island, discovered in 1540 and named by Ulloa because of the cedar trees found growing on it. The Friars rejoiced because of the opportunity given them at this island of duly celebrating the feast of the Nativity of Our Blessed Lady. Solemn High Mass was sung, an appropriate sermon was preached, the sacraments were administered, and the festival was crowned by a procession in honor of Our Lady.

The winter was approaching, and consequently only a short stay was made at the Cedros. Two months later, on 8 November, new islands were sighted and charted under the name of the Coronados, because of the festival of the " Quatuor Coronatorum Martyrum," Severus, Carpophorus, Victorinus, and Severianus, which occurs on that date. On 10 November the hearts of Don Sebastian and his weary men were gladdened by their entry into the splendid port, named, by Cabrillo, San Miguel. Of Cabrillo's discovery, Vizcaino makes no mention in his report. His knowledge of it then is a matter of uncertainty. A landing was made off Point Loma, which according to the narrative of the captain was a very beautiful spot, sheltered by noble trees. The feast of a Spanish saint occurred on one of these days, San Diego of Alcola. His Mass was offered in his honor, and his name which happened to be also that of the flagship, was given to the newly-entered haven. And San Diego it has remained until this day.

Then peaceful and restful days were spent at San Diego. The Indians came and proffered much-needed supplies. The Friars blessed them and their children, and sought, as much as was possible, to implant in them the seeds of the true faith. On 22 November the voyage was resumed and six days later the ships anchored at another island, Santa Catalina. Two of the Fathers went ashore with the men, but Father Thomas of Aquin was too ill to do so. The shores of the island were blessed by the Masses of the two Friars.

So far very little has deen said of the difficulties under which the expedition labored. First of all, the storms encountered separated the ships on several occasions and inflicted many hardships upon the crews. The scourge of seafaring men in those days, the scurvy, was not long in making its appearance and many of the soldiers and sailors became its victims. As we have seen in the case of one of the Friars, they were not immune from its visitation. The shortage of fresh water and the vagaries of the climate between extremes of heat and cold added considerably to the sufferings of all concerned.

The bold Sebastian was determined that he should not fail on his second voyage. Santa Catalina was left behind, and on 2 or 4 December the location and name of Santa Barbara were added to the chart. Onward sailed Vizcaino and his gallant men. And now a great joy came to reward the perseverance of the explorers. On 16 December they sailed into the beautiful, blue waters of a spacious harbor. Its tree-clothed shores and peaceful anchorage raised their drooping spirits and consoled them for all that they had suffered. The diaries of Vizcaino and of Father Anthony mirror the effect of this discovery upon themselves and the weary men. Both writers speak in most enthusiastic terms of the newly found port. Unfortunately the too perfect qualities assigned to it by Don Sebastian confused those who came in search of it in 1768. In his hour of success the captain proved his gratitude to the viceroy whose good office had made the expedition possible; he named his first and most important discovery, Monterey. In one of his expeditions into the interior Sebastian beheld a picturesque bay into whose waters flowed a tiny river. He remembered the Friars who were sharers of his sorrows and joys. In their honor, and in that of their

Order, he named the bay, Carmel, and the river he entitled Rio de Carmelo.

It was now apparent to all that a decisive moment had come in the history of the expedition. Certain definite results had been achieved, and the question arose as to the advisability of returning to Acapulco. The number of sick was great in proportion to the numerical strength of the entire party. Winter had come and difficult weather must be expected almost daily, especially if the work of exploration was to be carried on. Vizcaino resolved to hold a Council meeting in order to discuss the very pertinent questions which had arisen, and thus to arrive at a decision which would be both practical and in keeping with the terms of his original orders. Under the shadow of a large oak tree, whose branches, the narrative says, reached even to the water's edge, an altar was erected, Our Lady of Mount Carmel enthroned, and on the morning appointed for the meeting, Mass was offered, " the Mass of the Holy Ghost that God might give light to the General and to the members of his Council in order that they might decide what would be most conducive to the service of the Lord and of his Majesty ".

The problems at issue were then debated. Vizcaino as the leader, bronzed and weather-beaten and full of courage, declared himself in favor of continuing the voyage. One by one his officers gave their opinions. The Friars too were consulted. The enthusiasm of Don Sebastian inspired his followers; they voted to proceed with the work of exploration and discovery. The brave spirit supporting this decision becomes obvious when we recall that the expedition had now been practically eight months at sea, and that all its members had suffered severely from the numerous hardships encountered. But the sick must be saved and protected as far as possible from further mishaps. The captain and his council determined that the Admiral's ship, the " Santo Tomas," should return with all the sick back to Acapulco. Amongst the sufferers was Father Thomas of Aquin, and with the stricken company he left Monterey for the home port on 29 December, 1602.

The opening of the new year of 1603 found the crews of the " San Diego " and " Tres Reyes " busily engaged in preparations for resuming the voyage. On 3 January, they left the

pleasant and safe anchorage of Monterey outward bound on the northern route. They were able on the feast of the Epiphany to chart a new point on the coast line, Punta de los Santos Reyes, in memory of those three Kings who came from the East to adore the new-born Saviour. Onward they sailed until they passed Cape Mendocino, named for Viceroy Mondoza. And now storms came and fogs and even snow to buffet them and to hinder their further advance. The crews too were in a pitiable state from scurvy. Cape Mendocino also had marked the limit set them by the viceory. The order to return was issued.

" On the way down, despite their great need for refreshment, they were unable to land, for the number of able-bodied men was now so reduced that they dared not let go the anchor lest they should not be able to raise it up again. The people were now dying apace. An involuntary starvation helped to carry them off, for on account of their sore mouths and loss of all their teeth they could not eat the course food which was all they had on board. At the Cedros Island, although now most of the people were only able to crawl on hands and knees by a supreme effort, they managed to take on wood and water." [2]

Torquemada, quoted by Engelhardt, gives a similar heart-rending description of the return journey. On the " San Diego " less than twelve of the crew were able to do duty. Fr. Antonio was so ill that he could not rise from his bed, and his superior, Father Andrew, was scarcely able to drag himself from bed to administer the last Sacraments. " To see so many dead, to hear so many lamentations would have moved the very stones to pity and grief, but all died like faithful Christians." At Matzala bodily salvation was procured for those still living on the " San Diego " by the eating of certain fruits and by the captain's obtaining a supply of provisions from a passing pack-train. After a month's rest at this port Vizcaino and the survivors on his ship reached Acapulco on 21 March, 1603.

The " Tres Reyes " suffered still more severely. Having been separated by a storm from the " San Diego," its commander determined to make the return journey without the flagship. In this he was succesful, but at a great cost. On arrival at the port of Navidad, according to one report, only four soldiers and the pilot lived to tell the tale.

[2] A Short History of California, by Hunt and Sanchez.

The viceroy gave a cordial personal welcome in Mexico City to the returned explorers. A solemn " Te Deum " was chanted to render thanks for what had been accomplished, and we may be sure that fitting memory was also made of the gallant men who slept their last sleep in the newly charted shores. The surviving members were justly and honorably treated by Monterey. Don Sebastian in particular he recommended for the appointment of General of the ships going to the Philippines that year; his officers were likewise recommended for suitable promotion. The king duly approved of these recommendations. Of rewards, if any, given to the Friars, the histories available are silent. Their lives from the year of the return of the expedition are hidden from us. Letters and reports written by Father Anthony during the year 1639 are still extant. In these he urges the settlement of Monterey. But Viceroy Montesclaro, who succeeded the Condé, showed himself quite opposed to royal orders commanding such efforts, and he succeeded in having them rendered ineffectual. Toward the members of the expedition he also showed himself hostile. One of the pilots he had hanged for some reason or other; the honors of Vizcaino he sought to reduce. Eventually he sent him on a wild-goose chase in search of some fabled islands. On his return from this useless enterprise, he was sent apparently on an embassy to Japan. From this country he returned as an invalid on his own ship in 1613. What memories were awakened as he passed those shores which ten years before he had named and charted! His work was done, and a few years later Don Sebastian Vizcaino died in Mexico. " In all the annals of the Pacific, so full of deeds and heroism, there is no more heroic story than that of the voyage of Vizcaino to California ".[3]

From the city of Mexico Don Sebastian had written to his sovereign on 23 May, 1603, to give him an account of the results of the expedition. Historians on the whole are agreed in commending these results, with the exception of certain criticisms which blame Vizcaino for not striking northward immediately on the outward bound voyage, and for missing the entrance to San Francisco harbor, which is now known as the " Golden Gate ". Monterey in his dispatch to the King of

[3] Hunt-Sanchez.

March 1603 sums up the gains derived from the voyage. "Three very good ports had been discovered—San Diego in 33, another adjacent to it and of less consequence, and a third greater and better adapted to the ships from China, called Monterey, in 37."

"God fulfils Himself in many ways." One hundred and sixty years passed until the Mass and the Blessed Virgin came once again to hallow the shores charted by Vizcaino. But the sacrifice, the prayers, the invocation of the Queen of Carmel, and the Masses of the barefooted Carmelites bore fruit in God's good time, when the sons of St. Francis came under the leadership of Juniper Serra to bless forever with their missions the shores of California. Don Sebastian's maps and charts guided the foundations of many of these outposts which were productive of so much good, both spiritual and temporal, for the land in which they were established. Mass was offered once more in San Diego and Monterey on the sites first blessed by the Masses of the Carmelites. God's work never fails. For a time it may appear to die and be forgotten, but it always has a "second spring," which in this case surpassed in its beauty and permanance the fairest dreams of the first sowers.

W. P. Russell, O.Carm.

Los Angeles, California.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THANKSGIVING AFTER MASS.

The present generation of Catholics, especially in our land of the free and home of the brave, is living a life of solid faith that shows definite improvement over the days of our immediate ancestors. At least in outward expression of that faith they give ample evidence to indicate that the Church of Christ is a living organism waxing stronger with the years. In this country it is no rare sight to see our altar rails filled and refilled in rapid succession at the early Sunday morning Masses and on First Fridays. Not only the " devout sex " approach the sacred table, but men also of every age and occupation, without ostentation and without shame frequently receive the Bread of Angels to help them fight the good fight of the twentieth century. What a happy contrast to the days of our grandparents when, if a man " went forward " more than once or twice a year he was considered a bit queer and unpractical.

While there is great reason for joy and consolation at such strong faith and devotion on the part of our Catholic laity, we cannot but deplore the lack of proportionate effect in the lives and interests of Catholics as a body. The man in the pew will readily respond to a brief instruction on the benefits of frequent Communion, but he seems to be a dull pupil when it comes to grasping the nature and purpose of Catholic Action. He will promptly and willingly coöperate with his pastor in any function that calls for his time and attention at the church door or in parish activities, yet he seems to be so passive and tardy in comprehending the fundamental maxims of the Gospel. In plain words the active Catholic of to-day prefers to confine his religion to Mass on Sunday, with a few moments on his knees night and

morning. Mass over, he must grab his hat and make for the door. With a hasty genuflexion, and the sign of the cross at the holy water font, God and religion are considered properly and completely cared for, and now for the Sunday morning paper and a cigar. There seems to be little difference whether he has received Holy Communion or not; the genuflexion at the last gospel is the warning signal to be off, and at best a few lines from the " Thanksgiving after Holy Communion " in his prayer book complete the *Sacrum Convivium* for this hurried guest. Undoubtedly he receives *some* increase of sanctifying grace: he has fulfilled the divine and ecclesiastical precept of eating the Flesh and drinking the Blood of Christ. Yet could he not grow much stronger and find a vastly greater source of life in this Food if only he took time to think and pray? And could not we ourselves, the shepherds of the flock, live a life of more intimate union with our Divine Master if we tarried a bit longer with Him in the breaking of bread? The grace that we might receive in a more earnest Thanksgiving after Mass could open new vistas of supernatural life to us, and reveal the answer to that question that confronts us at every Retreat—" Why so little profit from so many receptions of the Eucharist? "

" The Blessed Eucharist is the chief means that God has ordained for imparting divine life to the soul. That outpouring of divine life is proportioned to the dispositions of the soul that receives it. The more perfectly the soul has entered into the dispositions of Jesus, the more closely it has become akin to Him in taste and outlook, the more abundant is the reception of the divine life that in its plentitude resides in Jesus." [1] Granting that the cause of sacramental grace is not to be attributed to the dispositions of the recipient, nevertheless the reception and action of that grace in the soul are largely dependent upon the condition of the soul to receive and assimilate it. In this we have the Council of Trent to guide us, where in the Sixth Session, describing the justification of the soul through the sacrament of Baptism, the decree reads, " Justitiam in nobis recipientes, unusquisque suam, secundum mensuram quam Spiritus Sanctus partitur singulis prout vult, *et secundum propriam cuiusque dispositionem et cooperationem.*"

[1] Billot, *De Sacramentis*, vol. I.

If one Communion can make saints of us, why it is that after thousands of Communions we are still following Christ *à longé?* The answer seems to be evident. The cause of grace is there. We eat the Divine Food and yet we do not show the expected results in the form of vigorous spiritual strength. We realize that we are still weak, and " Whereas for the time we ought to be masters . . . we have become such as have need of milk, and not of strong meat." [2] The solution seems to be in the entire application of the figure of bodily food to our eating of the Bread of Life. Christ Himself chose the elementary forms of food and drink as the matter of this sacrament. The Church officially teaches this in the Decretum pro Armenis—" omnemque effectum quem materialis cibus et potus quoad vitam agunt corporalem, sustentando, augendo, reparando et delectando, sacramentum hoc quoad vitam operatur spiritualem." Just as material food in order to restore our bodily tissues requires the proper digestion through the organs of the alimentary system, so this Divine Food requires the activity of the faculties of the soul in order to produce its full nutritive effects. Just as the bread I ate at table yesterday is to-day part of my physical body only because of the transforming effects of digestion, so the Body of Christ, the Author of all grace, will increase the life of grace in my soul only in so far as my intellect and will, under the guidance of the Holy Ghost, are attentive to and correspond with the grace of the sacrament. The reception of this sacrament is primarily for the *increase* of grace; therefore it normally presupposes a soul already in the state of grace, just as food in order to nourish presupposes a living body as the field of its operations. But the amount of actual nutrition, even in the best of foods, depends on the functioning of the organs of digestion. In like manner the reception of the Eucharist will strength and increase our spiritual life in proportion to the dispositions of the soul in its preparation for and Thanksgiving after Mass.

If we consult most of the popular prayer books provided for the laity we find these devotions under the title of " Prayers before and Thanksgiving after Holy Communion ". Yet it does not seem to be a mere quibble of wording to observe that

[2] Hebr. 5: 12.

the Missale Romanum entitles this latter devotion as a Gratiarum Actio not " Post Communionem " but " Post Missam ". True it is that the missal itself calls the prayers of the celebrant while still at the altar a " Postcommunio ", but this term, as well as the preceding " Communio ", refers to the transitory act of receiving the Eucharist and both receive their name from the ancient liturgical custom of chanting an antiphon " ad Communionem ", while the faithful were communicating. This prayer therefore is recited after the act of communicating, but it does not indicate that the resultant union effected by the physical presence of Christ has terminated. In the same way the popular prayer book heading " After Communion " is not incorrect, but the Missal's " post Missam " points the way to a clearer realization that the " panis, factus cibus viatorum, a sumente non concisus . . . nec sumptus consumitur ".

Right here we seem to have a definite solution of our difficulty. It is one thing to render thanks for a past favor: it is quite another to enjoy the present company of the donor. When the Roman Ritual offers us the liturgical prayers " Pro Gratiarum Actione " it is an act of gratitude for something we have received in the past. But in the case of the Blessed Eucharist it is not so much a thanksgiving *after* Holy Communion that is called for but an actual continuation of that Communion. Here is the real " adunatio hominis ad Christum ". We do not pause to acknowledge with thanks a gift that had been accorded us, but we enter into the joy of entire union with the Person of the Giver. The Body of Christ is still physically present with us after Mass. For at least half an hour I can be sure that " He abides in me and I in Him ". And thus our Gratiarum Actio is not merely paying off a debt of gratitude: it is rather a real Communion, the most intimate and perfect oneness possible. We simply give ourselves up to the joy of being one with (communio) the Son of God. In receiving this sacrament, whose very name means " giving thanks ", our duty is not merely that of the cleansed lepers who should have returned to give thanks for the cure they had received: rather our place is with Magdalen, sitting at the feet of Jesus enjoying that " better part " which no domestic or social occupation should take from us. We piously speak of the Body of Christ being " in our

hearts " at that time. It may help me to understand the reality of that presence if I reflect in cold truth that the physical body of Mary's Son is actually alive within me. If Heaven be Heaven because God is there, then we can realize the truth of the words of that same Lord and Master when He said, " He that eateth My flesh and drinketh My blood *hath* [present tense] everlasting life." [3] Because " this is eternal life, that they may *know* Thee the one true God and Jesus Christ whom thou hast sent." [4] When we have been at table with Him, our eyes have been opened and *we know Him* in the breaking of bread.

The real union of the soul with God at such a moment is less a formula of words than a silent realization of His Presence with the consequent joy of union. The best form of Thanksgiving is to forget all else and turn our thoughts and affections entirely upon Him who is physically present within our own bodies. Very frequently we see a devout Sister sacristan, when extinguishing the candles after Mass, remove the canon card from the front of the tabernacle. We well know the reason for this local rubric. The nuns who have received during the Mass hope to make a more fervent Thanksgiving by directing their gaze at the tabernacle door, unimpeded by the obex of the prosaic card. Yet, we ask, why be concerned with the tabernacle on the altar when our own bodies are literally tabernacles themselves? Why gaze at a veil before a door behind which rests a ciborium in which Christ is contained, when that same Body of Christ is physically present within me, His Sacred Heart vibrating with the throbbing of my heart? At that moment my main concern is not the Real Presence on our altars but the supreme union between Christ's body and mine, sacramentally operating to endow my soul with new treasures of grace, " dans spiritus pinguedinem ". Just as in human love perfect happiness requires and is content with the presence of the loved one, so in this *sacrum convivium* there is no absolute need of words or formulae to express the joy of sacramentally abiding with God. The Church does indeed place a canticle of praise in the mouth of the priest, but let us consider the liturgical *raison d'etre* of the " Benedicite ".

[3] John 6: 55.
[4] John 17: 3.

First of all, when the celebrant actually receives the Host from his own hands the rubrics allow him a brief moment of silent solitary communion with his Divine Master, " ambas manus ante faciem jungit, et aliquantulum quiescit in meditatione Sanctissimi Sacramenti ". Though all the faithful are waiting, they are for the moment disregarded, as this momentary sacramental embrace between the Christus and the alter Christus overshadows all else. This seems to be the only instance in the liturgy of the Roman Church when a pause in the public ceremonies is permitted and even prescribed in consideration of the personal devotion of the sacred minister. Then follow certain short prayers which refer to the sacrament just received. The last gospel was originally part of the private devotion of the priest, whilst the prayers at the foot of the altar after Low Mass were added only recently. The real purpose of the "Benedicite" seems to be a means of providing the celebrant with some appropriate sentiments as he is engaged in the external actions of leaving the altar and unvesting: " redit ad sacristiam, interim dicens antiphonam ' Trium puerorum ', et Canticum ' Benedicite ' ". With the occupation of removing the vestments what better sentiments could be proposed than the exultant echoes of blessing and praise that are provided in the official Gratiarum Actio of the Missal or Breviary. But with the conclusion of the three orations the Church leaves us to our own attractions. Should we prefer to spend the ensuing moments in silent devotion, we are free to do so. She does supply us with a most appropriate collection of prayers for the occasion, culled from the choicest products of her saintly sons, but they are merely suggested; " pro opportunitate sacerdotis dicendae ". The thumb-stained pages in the back of many an old Breviary tell us how precious have been these words of Thomas, Bonaventure and Ignatius to untold generations of Catholic priests. A quarter of an hour will soon slip by if we endeavor to make even a few of these aspirations and petitions our own when the Divine Guest is yet with us. But in any event we should not fail to devote one full moment to silent contemplation of this foretaste of the Beatific Vision. For that one moment with closed eyes and closed lips let us see God with only the eyes of the soul, and give Him the chance of speaking in silence to us.

This manner of "abiding with God" in Holy Communion will certainly find a more ready response in the human heart than a mere expression of gratitude for a favor already conferred. All the marvelous insights into the real nature of the Eucharist as given to us in the sixth chapter of St. John imply more than a momentary transitory act of eating and drinking. For the first psalm of Prime on Thursday, in honor of the day on which Christ established this sacrament, the Church selects the song of the soul describing the loving care of God under the figure of providing food: "In loco pascuae ibi me collocavit . . . Parasti in conspectu meo mensam . . . et calix meus inebrians quam praeclarus est." And if the Ecclesia Orans thus indicates to the shepherds the choicest morsels, it is in great part that they may lead the sheep into the "place of pasture", and let them pause to browse at their leisure. No one will pretend that a fifteen-minute act of Thanksgiving will be always possible for a father or mother of to-day. It is not a question of minutes but of motive. Even a slight pause in church after Mass is over will contribute much to a realization of the Divine Presence within them. And when they do leave to go home, it will be with the knowledge that they are bringing back with them into their own household the same Sacred Guest who honored the home of Martha and Mary. Then the last gospel will not be a signal to be ready to fly away from the House of God. The "Verbum caro factum est" will bring them to their knees absorbed in the thought that "He dwells within me".

FRANCIS H. MCGLYNN, C.S.Sp.

Ferndale, Connecticut.

NOTES ON THE TEACHING OF THE ACTS OF THE APOSTLES. IV.

One of the favorite self-designations of the early Christians was that of Brethren (ἀδελφοί). Brethren they were indeed by their common faith in Jesus and by the perfect love which welded them together into perfect unity (2, 32: τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία). It is this spirit of love that impresses the reader of the Acts, especially of the first chapters, more than the Hierarchy. Perfect charity results in unity of

the Church: unity and love go together. (On this point cf. *J. Zeiller*: la conception de l'Eglise aux quatre premiers siècles: Revue d'Histoire Ecclésiastique 1933 July 571-584, espec. 573.)

The original nucleus consists of the Apostles in union with the women (cf. Luke 8, 2 for some names), Mary the mother of Jesus and His " Brethren ", beside a number of other disciples, the total being " about 120 " (1, 14f). All are united in prayer (*πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ*). The few words of the description convey the idea of a religious community continuing the life of Jesus with His Apostles.

The number increased considerably in what seems to be a rather short time. In 2, 41 " about 3000 souls " are brought to the faith; 2, 47 notes the increase that went on for an indefinite time, but no attempt is made to translate this into any figure; in 4, 4 the total is brought up to " about 5000 men " (*ἀνδρες*), the women apparently not being reckoned. In spite of the large growth, the Community described in 2, 42-47 and 4, 32-35 continues in the same spirit of unity and charity (4, 32a). Their life is patterned on that of Jesus and His disciples (cf. Luke 8, 3; John 12, 6; 13, 29). Inspired by absolute unselfishness, by complete detachment from worldly goods (2, 44: *πάντες ... οἱ πιστεύσαντες ... εἶχον ἅπαντα κοινά ... 4, 32 οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι ἀλλ' ἦν αὐτοῖς πάντα κοινά.*: thus no Mine and Thine), —a spirit characteristic of the Third Gospel (cf. Luke 6, 24f; 12, 13ff; 14, 12ff; 16, 14f+19ff.)—, they would, every now and then, as circumstances would demand, sell their properties and thus feed the common fund out of which the needs of each would be provided for (2, 45: *ἐπίπρασκον καὶ διεμέρίζον ... 4, 34 ... πωλοῦντες ἔφερον ... καὶ ἐτίθουν ... διεδίδοτο ...*: a series of repeated actions: not one great occasion on which the disciples disposed of their properties to establish a common fund).

This is a form of " Communism " indeed, but of a Communism wholly different from what is known under this name now. Nothing in the texts implies in the least any condemnation of private ownership. In fact Peter, exposing the hypocrisy of Ananias, distinctly declares that Ananias was not bound to sell his field and to give up the proceed of the sale (5, 4a): it was left to each one to do as charity might inspire to do. Nor was it a universal rule. The terms of the description, it is true,

are quite general: 2, 44 *πάντες δὲ οἱ πιστεύσαντες* is the subject of the verbs in v. 45 also; 4, 34b: *ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον . . .*; nevertheless they must not be taken too absolutely, in the light of the wider context. For Mary, the mother of John Mark, continued to own a house which Peter did not disdain to frequent (12, 12ff.); outside of Jerusalem, in Joppe, Tabitha-Dorcas must have kept her properties to be able to do all her good deeds (9, 36f.); Philip the Evangelist received Paul and his party in his house in Caesarea (21, 8); and Mnason, a disciple from the early days, was to be host to Paul and his companions in Palestine (21, 16). It may be added also that this form of organisation was something local: at least we find no trace of it outside Jerusalem. It must have been due therefore to some peculiar circumstances which S. Luke does not state, which therefore must remain more or less obscure for us. One of the causes, we may surmise, will have been the presence of a large number of poor among the converts. There will have been also the influence of the religious ideal proposed by Jesus which led many to give up their possessions to help their destitute brethren (Luke 18, 22 and paral. in Mtt.+Mk.; Luke 12, 33). The "Communism" of the early Jerusalem Church is, therefore, of essentially religious character, without any real contact with economic theories. And it was due to special, local conditions which were not duplicated elsewhere, so that it was destined to pass with those conditions, and not to be tried in other communities.

Without minimising in the least the spirit of generous charity which prompted so many to part with their earthly goods, it may be asked whether this means could be effective as a practical lasting solution of the economic problems confronting the early community of Jerusalem. The relief fund could keep pace with the growing needs only if it was fed constantly by fresh and increasing contributions. But the time was bound to come when such contributions from the members of the Community itself could not be continued. Then help must come from the outside. And so it is that collections must be made in various communities to relieve the distress of the faithful of Jerusalem. The book of the Acts connects one of the first journeys of Paul to the Holy City with the offerings sent by the Church of

Syrian Antioch (11, 27-30). At the Council of Jerusalem Paul was asked to remember the poor of the Mother Church (Gal. 2, 10). And ever after the Apostle remembered the promise made in Jerusalem and organised collections in his communities (1 Cor. 16, 1-4; 2 Cor. 8+9; Rom. 15, 25-28). But the insistence of the Apostle on the subject allows us to surmise something of the straitened circumstances to which the Jerusalem Community must have been reduced (cf. *E. Lee Hicks*: the communistic experiment of Acts II and IV: The Expositor 1906 Jan.; *Schilling*: der Kollektivismus der Kirchenvaeter: Theologische Quartalschrift 1933 p. 481-492).

The Book of the Acts contains very little on the subject of *Eschatology*. The goal of the Christian life is the Kingdom (of God) (14, 22). As we know from Christ's answer to the query of the Apostles (1, 6f) and from the nature of the work of the Apostles after the Pentecost, the Kingdom is not an earthly or temporal reality: their object is essentially spiritual—, preaching the faith in Jesus and through that faith salvation (2, 37-38, 40; 3, 19, 26; 4, 12; 5, 31; contrast 16, 20-21; 17, 7-8). Any possibility of a misunderstanding is excluded also by the other expression used several times in the Acts, according to which the purpose of the call to faith in Christ is to give to the believers life or life everlasting (11, 18; to the Gentiles also God *την μετάνοιαν εἰς ζωὴν ἔδωκεν*: 13, 48: . . . *τεταγμένοι εἰς ζωὴν αἰώνιον*. On the contrary those who reject the Gospel are excluded from this eternal life: 13, 46).

Life or the Kingdom is the reward of perseverance in faith or in the grace of God (11, 43; 13, 43; 14, 22). Nothing may make the Christian unfaithful to his call (14, 22). The Apostles and the missionaries give the example of fidelity in spite of all tribulations. They suffer willingly shame and any punishment inflicted on account of their Lord (5, 41; 16, 25; 20, 23-24). Paul even declares himself ready to sacrifice his life for the name of the Lord Jesus (21, 13). Stephen does not hesitate to die for the Lord Jesus (7, 59). So also James the brother of John (12, 1f). Nevertheless nothing is said in our texts, even by way of allusion, of the precise nature of the reward in store for the faithful.

The other points which alone are mentioned in some places, are the Judgment at the end of time and the Resurrection. All men, the living and the dead, must appear before Christ to be judged by Him: 10, 42; 17, 31; 24, 25. For this, all men, just and unjust alike, must rise from the dead: 17, 32; 24, 15.21.

The general resurrection and the Judgment, therefore, are connected with the Parousia or Second Coming of Christ. For Christ who will summon all mankind before His tribunal to hear their sentence according to their deeds, is to appear again in glorious apparel (1, 11) at the time appointed by the Father (1, 7). When this shall be, that is to say, how long an interval there is to be between the Ascension and the Parousia, is not stated anywhere in the Acts, nor does anything allow us to make any surmise on this point, though a number of commentators see in 2, 17ff. and 3, 19ff. expressions implying a wish and hope for a near return of the Lord. But it will be difficult to find in such texts any definite affirmation of the nearness of the Parousia, as maintained by some. (On the subject of the Parousia cf. especially the Commentaries on St. Paul, v.gr. *E. B. Allo, O.P.*: Première Epitre aux Corinthiens (Paris) 1934 s.v. Parousie p. 490; on the decree of the Biblical Commission: *Holzmeister, S.J.*, in Zeitschrift für Katholische Theologie (Innsbruck) 1916: 167-182).

In the few texts of the Acts which deal with Eschatology we should note that what is considered is the Resurrection and the Judgment at the end of all things. The fate of the individual soul after death, before the Parousia, is not treated nor mentioned explicitly.

EDWARD P. ARBEZ, S.S.

The Catholic University of America.

FINE LANGUAGE IN CATHOLIC PRESS, PULPIT AND PRAYER.

To the Editor, THE ECCLESIASTICAL REVIEW.

For my part I have ever put in practice when preaching, the plain language which Fr. M. W. Doherty advocates in the April number of THE ECCLESIASTICAL REVIEW; perhaps it is due to having taught twenty-two years, pupils in the grades. I found out that my class matter had to be explained in simple words to

boys under or just in their teens. Though Canon Sheehan once said, preaching is better over the heads than under the feet of the congregation, there is a middle way. One of my teachers of Rhetoric, considered a prominent Southern orator, was fond of telling the following anecdote, perhaps as an excuse for his oratorical periods and choice diction. After a long evening sermon, as Pat and Mike were leaving the church, the former muttered, " It was a great sermon! "—" You know you didn't understand half of it," rejoined the other.—" Just it, not even all; and if the likes of us had understood, it wouldn't have been a great sermon." How many are like Pat and Mike. The Lenten conferences at Notre Dame, Paris, and at the New Orleans Cathedral a hundred years ago were given by noted preachers, but how few, outside of professional men, could follow, and it is doubtful what benefit the cultured derived from them.

It is said that Molière read his comedies to his cook; if she smiled or laughed, he knew the people would understand; if she did not, he changed the dialogue to simpler words. Perhaps it would be helpful, if priests rehearsed their sermons before their housekeepers. A Protestant preacher gave fifty-one sermons in plain language, but once a year he delivered an oration in sesquipedalian and choice phrases, to show his flock he was cultured.

Plain Prayers.

Why not add another P to the Rev. writer's article, and make is Press, Pulpit, and Prayers? The Litany of Loreto is short and simple, but excels others with lumbering invocations. Probably the reason why some prayers are lengthy and laboring from defects already pointed out in Fr. Doherty's article, is that they are composed by some very cultured college professor or D.D. and censored by some monsignor, who is not in touch with ordinary people, and so long as they contain nothing against faith or morals, these prayers are passed. At times the priest who recites them would need the advice given by Hamlet to the Players, and if he speeds through the devotions, how few of the people can understand. Some sodalist, spinster or aged widow will be filled with sensible devotion, and with head inclined, as

the statues of saints show them, will welcome any kind of devotion; but how many others will be present with wandering minds! In the Stations of the Cross why use *gibbet* and not cross, and *ignominious* and not disgraceful, and *constrained* Simon the Cyrenean, when *forced* is equally good? In a prayer to the Sacred Heart why use the word *requited,* when Thy Love is not *repaid* is intelligible? If the diocesan censors would tell the composers of prayers, " Write it again! Dumb it down! " our prayers would be improved.

SACERDOS.

THE " TOTIES QUOTIES " INDULGENCED CRUCIFIX.

The REVIEW published in December, 1935, page 619, a statement by one of its readers to the effect that he possessed a crucifix to which is attached a plenary indulgence *toties quoties* to be gained by any person who devoutly kisses it. It had been received from a Carmelite Father. Invoking rule 9 for distinguishing false from true indulgences, the REVIEW questioned the authenticity of the indulgence mentioned. It had in mind also a decree of the Holy Office of 10 June, 1914, confirmed by His Holiness, indicating the sense in which the granting of the indulgence *toties quoties* to crucifixes was to be understood.

The Cardinal Major Penitentiary on 21 June, 1929, consulted the Holy Father who explained his will as regards concessions thereafter in any way granted, whether through any Office of the Holy See or by the Supreme Pontiff personally in a *viva voce* declaration. He also ordered that the declaration should be published in the *Acta Apostolicae Sedis.* The position of the REVIEW was reaffirmed by a reader in our issue of March 1936. We have received recently information that requires a modification of the attitude taken. Father Bernardino, Vicar General of the Carmelite Fathers and three others obtained from Pius X the special privilege of attaching the *toties quoties* indulgence to crucifixes. In the communication received it is stated that this privilege was ratified by Benedict XV. On account of abuses which arose, such as the sale of the crucifixes, the privilege of attaching such indulgences was withdrawn by Pius XI in 1929 from the four priests on whom it had been conferred. But a

crucifix that had been validly blessed by any one of the four priests who enjoyed the privilege retained it.

Those priests alone (four in all) who say and can prove that they had received from Pius X the privilege of attaching to crucifixes the *toties quoties* plenary indulgence before the decree of 10 June, 1914, can be considered as having enjoyed this privilege. In one case the claim was challenged. The claims of the other three priests were not contested. Father Bernardino, Vicar General of the Carmelite Fathers, obtained written confirmation of his authority from Pope Pius X. The document had been viséd by the Sacred Penitentiary and declared authentic. (Cf. also *A. A. S.*, 1929, p. 510; June 1914, p. 347. Bouscaren, *Canon Law Digest*, pp. 434, 435.)

CATHOLIC BURIAL OF PUBLIC SINNERS.

Qu. A Catholic died suddenly after being away from the Church for twenty-five or thirty years. Within a year before his death he had been heard to say that it might not be a bad idea to get back to the sacraments. On the assumption that such was his intention the priest decided on a compromise for the funeral. At the undertaker's parlors he improvised a ceremony and preached a sermon; then he accompanied the casket to the cemetery and blessed the grave. His services were gratefully appreciated by the bereaved relatives, including sons and daughters of the deceased, who had been brought up outside the Church.

The efforts of some priests to accommodate the bereaved put the zeal of their stricter brethren in a rather unfavorable light before the public. It is your inquirer's personal opinion that Catholics in ever increasing numbers are just as well pleased with such a compromise funeral as with a funeral Mass. No doubt such obliging priests encourage the faithful in this un-Catholic movement.

What is the law of the Church regarding the burial of such careless Catholics? In a case like the one described above, was the compromise in order? Or should Catholic burial have been granted with the corpse brought into church for the funeral Mass, to be followed by the other services of the Ritual? Or should Christian burial have been denied altogether?

Resp. The Fourth Lateran Council held in 1215 prescribed annual Confession and Paschal Communion for all the faithful. Those who through their own fault violated that precept were

after death deprived of Christian burial.[1] This penalty, if it may be called a penalty, remained in that text of the law, although it had been mitigated in practice before the Code. The Code no longer enumerates specifically those neglecting Easter Communion among Catholics who are to be denied Catholic burial. Now they can and must be denied that honor only in so far as they are public and manifest sinners who depart this life without giving any sign of repentance.[2] Therefore the mere fact that one has failed to make his Easter duty will not suffice to deny him Christian burial. His neglect must be " public and manifest ". When is it so? The Code defines a crime as public, if it is already spread abroad or if it occurred or is in such circumstances that it can and must be prudently judged that it will easily become known.[3]

This definition of a public crime, authors assert, can be employed in connexion with the exclusion of public sinners from Christian burial.[4] That a crime be manifest it is, in the words of Wernz, " necessary that there are several certain witnesses who of their own certain knowledge and by sensible perception

[1] " Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur proprio sacerdoti, et iniunctam sibi poenitentiam propriis viribus studeat adimplere, suscipiens reverenter ad minus in Pascha eucharistiae sacramentum, nisi forte de proprii sacerdotis consilio ob aliquam rationabilem causam ad tempus ab huiusmodi perceptione duxerit abstinendum; alioquin et vivens ab ingressu ecclesiae arceatur, et moriens Christiana careat sepultura. . ." — C. 12, X, *de poenitentiis et remissionibus*, V, 38. The second last clause of this canon of the Second Council of the Lateran established an interdict *ab ingressu ecclesiae* as a sanction for the neglect of this precept. However, this censure was not incurred *ipso facto* by the failure to go to Confession every year or to receive Communion at Easter: it was *ferendae sententiae*, i.e., to be inflicted by condemnatory sentence, which was in reality rarely passed. The censure was not renewed by the Council of Trent or by Pius IX in the constitution *Apostolicae Sedis* of 12 October, 1869—*Fontes*, n. 552; and was therefore considered revoked, if custom had not already abolished it.—Cf. C. Clinton, *The Paschal Precept*, The Catholic University of America, Canon Law Studies, n. 73, (Washington, 1932), pp. 38-39. And no specific penalty for violation of this precept of the Church is mentioned in the Code. Certain catechisms to the contrary nothwithstanding, neither in the Second Council of the Lateran nor later did any general law of the Church decree excommunication for violation of the precept of Paschal Communion.

[2] " Canon 1240 § 1.—Ecclesiastica sepultura privantur, nisi ante mortem aliqua dederint poenitentiae signa:

" 6.° Alii peccatores publici et manifesti."

[3] " Canon 2197.—Delictum est:

" 1.° *Publicum*, si iam divulgatum est aut talibus contigit seu versatur in adiunctis ut prudenter iudicari possit et debeat facile divulgatum iri."

[4] Ludwig Waldecker, " Zur Frage des kirchlichen Begräbnisses ", *Archiv für katholisches Kirchenrechts*, CXII (1932), 91.

know of the affair and are moreover able to give testimony of it." [5] In order to warrant denial of Christian burial it is not sufficient that the neglect of Easter Communion be either public or manifest but it must be both public, i.e., commonly known, and manifest, i.e., capable of being proved.[6] In other words, in order that one may and must be denied Christian burial it will not suffice that his neglect of Easter Communion be commonly known, if it cannot be proved by trustworthy testimony; neither will the denial be warranted if his neglect of his Easter duty could be proved by several witnesses who are above suspicion, whereas the fact of his neglect is not known and is not likely to be divulged.

No matter how notorious one's failure to fulfil his Easter duty is, if before death he has given some sign of repentance, he is not to be denied Christian burial. If, while still conscious, one has received the Last Sacraments, and, so far as lay in his power, made amends for he scandal he has caused, etc., he has given the fullest sign of repentance. But if for any reason beyond his fault he has not received the Last Sacraments, much less will suffice for present purposes, e.g., a request for a priest, an act of contrition, perhaps at times even the little that our inquirer reports, viz. the statement of the deceased that " it might not be a bad idea to get back to the sacraments ". In all such cases it must be borne in mind that Holy Mother Church is solicitous for the dead and, far from insisting on the rigorous course of the law, to-day practises the greatest forbearance and is ready to give the benefit of every reasonable doubt to the deceased. To learn how generous the Church is in this regard, read the extremes to which the Holy Office directed a missionary to go in a very exceptional situation:

1. Quomodo se gerere debeat cum iis qui cum mahumedani non sint, sed cuiuscumque alterius nationis, vulgo dicti *franchi* aut *levantini*, recusant tamen multoties Sacramenta accipere in articulo mortis, et an

[5] ". . . delictum *manifestum* quod exigit ut plures certi sint testes, qui per scientiam certam et sensum corporeum rem cognoverint et desuper testimonium dare possint."—Wernz, *Ius Decretalium* (Prati, 1913), VI, n. 17, V.

[6] E. Eichmann, *Lehrbuch des Kirchenrechts*, (4. ed., Paderborn: Schöningh, 1934), II, 49; L. Waldecker, *loc. cit.*; Wernz-Vidal, *Ius Canonicum* (Rome: Universitas Gregoriana, 1934), IV, n. 587; P. Mostaza, " Denegatio sepulturae ecclesiasticae indignis ", *Sal Terrae*, April 1930, p. 332 sqq., quoted in *Apollinaris*, IV (1931), 161-162; J. A. O'Reilly, *Ecclesiastical Sepulture* ([Washington, D.C.: Catholic University of America], 1923), p. 111-112.

isti sepulturae ecclesiasticae et publicarum precum ab Ecclesia praescriptarum in expiationem pro animabus defunctorum participes esse possint, praesertim cum ad id sit coactus a viris praepotentibus multaeque auctoritatis.

Ad 1. Sancta mater Ecclesia, benigna et misericors erga filios suos, eos salvos fieri vehementer cupit. SSmus D. N. hoc spiritu imbutus recte novit quod impietas impii non nocebit ei in quacumque die conversus fuerit ab impietate sua. Hinc perspectis omnibus expositis peculiaribus circumstantiis et rite perpensis, decrevit in iisdem tolerari posse quod sepultura ecclesiastica illi gaudeant, et publicae preces, seu suffragia, pro iis defunctis fundantur qui adhuc viventes, catholicae Ecclesiae erant membra, quamvis in articulo mortis Sacramenta recusaverint, dummodo vel minima spes interluceat, ipsos potuisse de peccatis commissis contritionem concipere, et ad Deum ante obitum ex corde converti.[7]

This reply was given for Catholics placed in very extraordinary circumstances, as its wording states explicitly, and therefore cannot be extended to other cases indiscriminately. Nevertheless it reveals the Church's clemency, if only the deceased careless Catholic has given some manifestation of a change of heart.

If any doubt arises, whether Christian burial should be refused a deceased Catholic or not, canon 1240 § 2 ordains that, if time permits, the doubt should be submitted to the Ordinary, who in his greater prudence and wider experience will be able to give a solution more suitable to the interests of the individual as also of the Church in general.

If, all things considered, the question remains doubtful, then the deceased is to be given the benefit of the doubt and accorded Christian burial. But care must be taken that it give no scandal to the faithful who know the general rule of the Church, but all too frequently fail to take mitigating circumstances into consideration. Often an explanation, in public or in private, as circumstances suggest, will suffice to remove all such danger.

Now for the case as presented by our inquirer. In to-day's practice it is rarely justified to refuse Christian burial to a Catholic who has failed to make his Easter duty within one year or even within two, three or five years before his death.[8]

[7] Instr. S.C.S.Off., 14 February, 1827—*Collectanea S.C.P.F.*, n. 793.

[8] Cf. M. Conte a Coronata, *Institutiones Iuris Canonici*, (Turin: Marietti, 1931), II, 133; Wernz-Vidal, *Ius Canonicum*, IV, n. 586, VII; O'Reilly, *loc. cit.*

On the other hand in the case of one who has neglected it for twenty-five or thirty years there will scarcely be any reason that would prevent his sin from being public and manifest. The statement ascribed to the deceased in the inquiry that " it might not be a bad idea to get to the sacraments " would as a rule hardly be considered a sign of repentance, especially since it was made long enough before his sudden death to permit him to have put it into effect if he had been sincere and earnest. If special circumstances suggest a more favorable solution, this might well be a case that ought to have been submitted to the bishop for decision.

If circumstances are in any way favorable, the entire funeral service, including exequial Mass, burial in consecrated ground and public prayers should be accorded such a one. A measure of moderation in the external solemnities as well as care to remove the danger of scandal would be in order.

If in the judgment of competent authority the corpse may be buried in consecrated ground or, as the inquirer puts it, the priest may bless the grave, there does not appear to be any reason to refuse the funeral Mass: for Christian burial from the transfer of the body from the home to the Church to its interment in hallowed ground is either to be granted in its entirety or denied in its entirety, as well as other public Masses (e.g. month's mind, anniversary Mass) and other public suffrages (canon 1241).

As to a compromise service at the undertaker's parlors, something can be said in toleration of it as well as in condemnation. If Christian burial is denied the deceased, it could be tolerated, provided on the one hand it does not copy the liturgical service, and on the other does not give rise to scandal. At such an informal service it would not be lawful to read the prayers of the *absolutio ad tumbam* which as a liturgical service is—as is now presupposed—denied the deceased; but the recitation aloud of the Our Father, Hail Mary and Eternal Rest would *per se* not be out of order. At times such a compromise might be tolerated in order to anticipate the bereaved calling in a minister. However, such an informal and non-liturgical service must not give scandal. If it might be interpreted as a flaunting of the laws of the Church, even though that be far from the mind of the " officiating " priest, he could not take part in it. Then again

if there is danger that such a compromise service might contribute to supplanting the liturgical exequies with a mimicking of a non-Catholic funeral service, a priest conducting such compromise service would make himself party to abolishing a Catholic practice which is hallowed by century-old observance, which alone has the approval of the Church and which is the most powerful prayer for the dead and the most earnestly desired succor of the faithful departed.

As is clear from the above, no simple rule for distinguishing all cases can be formulated. The general law of the Church laid down in canon 1240 as illustrated by the loving forbearance of Holy Mother Church must be applied in the individual case with due consideration for all the circumstances surrounding it by the intelligent and enlightened zeal of the pastor which must be neither too rigorous nor over-indulgent; if in an exceptional case he dare not decide, he will submit it with all necessary information to the Ordinary and be guided by his decision.

Once the proper pastor of the deceased has taken a position in such a case, every other pastor must respect both his rights and his judgment. The proper pastor's refusal to grant Christian burial to a deceased parishioner does not in any way confer any rights on another priest to assume jurisdiction in the case. To do so would be an injustice encroaching upon the strict rights of the proper pastor, and, if he accepts the funeral *fee,* bind the offending priest to restitution. Moreover, *esprit de corps* should rather prompt every priest to support the pastor in his zeal to uphold the law of the Church. Even if he sincerely believes the proper pastor to be enforcing the law too rigorously, he has no right whatsoever to reëxamine the case or to overrule the proper pastor. The only lawful means at his disposal is recourse to the Ordinary, who will then be in a position not only to examine the case with greater impartiality but also to hear both sides and thus decide it with greater security.

VALENTINE T. SCHAAF, O.F.M.
The Catholic University of America.

PUBLIC ATTITUDE OF CATHOLICS TOWARD FALLEN-AWAY CATHOLICS.

Qu. Here is a question which I have never seen discussed in Catholic periodicals: What is a Catholic's duty toward well-known "fallen-aways"? It was brought to my attention by the action of the conductor of a certain radio program in heaping praise on his announcer, although the conductor is a Catholic and the announcer is a fallen-away Catholic, divorced and "remarried". What is the conductor's duty in this case? His eulogy of his announcer seems to be entirely out of order.

Another "fallen-away" had a Catholic educator for an interview on one of his programs. This delinquent Catholic is especially prominent because of his "love" affairs. Does not the educator's action constitute an endorsement of the conductor's scandalous conduct?

A certain Cabinet member, a Catholic, went out of his way while travelling in Europe to visit a divorced and "remarried" Catholic whose public acts have been anything but edifying. Probably you are aware of many other cases of the same sort.

My purpose in writing to you is to find out just how far a Catholic may coöperate with "fallen-aways". St. Paul tolerated no coöperation with the incestuous Corinthian.

Resp. About the only general answer that can be returned to the general question asked above is that in his relations with a "fallen-away," a Catholic should observe the precept of charity and should avoid anything which would either encourage the "fallen-away" in his present mode of living, or give scandal to one's neighbors, Catholic or non-Catholic.

In the first case submitted by our correspondent this rule was clearly violated by the conductor of the radio program. Existing conditions and circumstances might have justified his business relation with the announcer, but they do not justify any eulogy or anything that could be interpreted as a eulogy of the "fallen-away" announcer. Our correspondent is right in stigmatizing this eulogy as "entirely out of order".

The second instance is not quite so clear in its moral implications. It does not appear that the "Catholic educator" gave any endorsement to the "fallen-away" conductor of the radio program. Apparently it was merely a business arrangement. To be sure, the Catholic educator might have declined the

benefit of a radio interview with such an interviewer; but this might have amounted to disproportionate inconvenience.

The Cabinet member who visited the divorced and "remarried" Catholic might have done so for reasons of State which might have justified the contact. In political transactions of this sort the scandal given is not as a rule very considerable. Nevertheless, the Cabinet member ought to have weighed beforehand the possibilities of scandal involved in the publicity which followed his visit to the notorious "fallen-away".

APPROVAL AND DELEGATION OF SUBSTITUTED PRIEST.

Qu. Will you kindly answer these questions in the pages of your valued REVIEW.

The administrator of a parish, "vicarius adjutor," "substitutus" and "supplens," when appointed or approved or tacitly recognized respectively with full care of souls in the parish by the Ordinary, have the same right as the pastor. Hence, without further delegation, they can assist validly at marriages in the parish and can delegate others to perform such marriages, just as the pastor can. Just when is the "substitutus" or "supplens" to be considered approved or appointed by the Ordinary? Is this approval or appointment necessary for the valid assistance at marriages within the parish? Suppose a pastor with the permission of his Ordinary leaves his parish for three weeks, informing the Bishop that the Fathers from the near-by monastery X will take care of his parish during his absence, but not mentioning any definite Father. He then writes to the superior of said monastery, who agrees to send a Father or different Fathers to care for the parish during his absence. The bishop knows the monastery and the priests there all have the faculties of his diocese, but he does not know and is not told which of the priests will care for the parish. The superior selects one of the Fathers and tells him to attend to the parish, without informing the bishop of the matter. In this case is the "vicarius substitutus" sufficiently appointed or approved by the Ordinary so that he can validly assist at marriages within the parish without delegation? Suppose the superior sends a different Father each week. Is each one a regular "substitutus" having the same right as a pastor? Could the Ordinary inform the superior of the monastery once for all that anybody whom he, the superior, sends to act as "substitutus" in the parishes of his diocese is approved and appointed by him, the Ordinary? Would that be necessary or can it be taken for granted in the sense

that all the priests of monastery X, having the regular faculties of the diocese, are approved?

Resp. The " vicarius adjutor ", " vicarius substitutus ", and the " sacerdos supplens " are considered in canon 465, § 4, 5; 474; and 475, §2. From these canons it is quite clear that the priest concerned is not a delegated priest, but one recognized in canon law as possessing the rights of a pastor. Any consideration, then, of delegation is beside the point. Consequently, the decision of the Pontifical Commission for the Interpretation of the Code, 20 May, 1923, is inapplicable.

The question, then, resolves itself into a consideration of the approval of the Ordinary necessary to constitute a " vicarius ", etc. According to canon 465, § 4 written permission must be obtained to leave one's parish, but the law does not demand written approval of the priest substituted by the pastor. It would seem, then, that general approval of all the priests of a religious community would be sufficient. Again, this is not delegation, and it would not seem necessary to obtain approval of a specific priest. Approval is necessary according to the decision of the Pontifical Commission, 14 July, 1922, but in this decision no mention is made of the approval of a specific priest. Certainly, if the Ordinary does not disapprove the arrangement discussed in the question asked the REVIEW, it can be reasonably presumed that he approves of the arrangement. It is not necessary that there be only one priest substituted for the time that the pastor is absent. There can be several substituted priests, and each one possesses the rights of a pastor as long as he occupies that office.

Of course, it would be more explicit if the Ordinary, once for all, approved of all the priests of a religious community to act as substituted priest according to canon 465, § 4.

Concession of diocesan faculties does not mean approval of priests in the sense of canon 465, § 4, 5. The basis of the response to the above question is tacit approval. It would not be correct to extend approval for hearing confessions to approval of a substituted priest.

PRAYERS FOR INDULGENCES OF STATIONS OF THE CROSS.

I.

Qu. In the April number, p. 415-6, you answer a question of Indulgences for the Way of the Cross: "Persons who are prevented from making the Stations in churches, may gain the same indulgences by reciting fourteen times the Pater Noster and the Ave, and adding at the end of these, the Pater, Ave and Gloria five times, and one Pater, Ave and Gloria for the Pope; etc."

Is this correct? The decree of 21 October, 1931, which you quote in Latin for the indulgences granted to those who make the Stations in church, does not, in the case of the sick, make the same division of the Paters, Aves, and Glorias, as you do. It simply says "twenty Paters, Aves and Glorias" (Pustet Ordo, page 45. Woywod (*Canonical Decisions of the Holy See*, canon 934, p. 77) says the same.

Bouscaren, *Canon Law Digest*, page 438, quotes the decree of 25 March, 1931, to the same effect, and adds from the Decree: "All things to the contrary notwithstanding".

It is true that on page 437, Bouscaren quotes the decree of 8 August, 1859, which makes the division of the prayers almost as you give them; but does not the latest decree (21 October, 1931) settle the whole matter? In other words, does not that last decree do away with all prayers for the Holy Father both when the Stations are made in a church and by the sick? And does it not also do away with the prayers in honor of the Five Wounds that were usually said when the Stations were made publicly?

Resp. The Pustet Ordo and Woywood's *Canonical Decisions of the Holy See* are right in saying that persons who are prevented from making the Stations of the Cross in churches or oratories where the Stations have been canonically erected, may gain the same indulgences by reciting *twenty* Paters, Aves and Glorias, while holding a crucifix duly blessed for this purpose. But they should have quoted more completely the original documents, which have been entirely and accurately translated in Bouscaren's *Canon Law Digest*, pp. 436-438: "It is necessary to recite devoutly and with contrite heart *twenty Paters, Aves* and *Glorias*, in accordance with the form of the rescripts of this Sacred Congregation, namely, one for each station, five in memory of the Five Wounds of our Blessed Lord, and *one* according to the *intention of His Holiness*" (Bouscaren, p. 437).

The decree of 25 March, 1931, does not contradict that statement, but declares that sick persons who are unable to recite these twenty Paters, Aves and Glorias, while holding a crucifix duly blessed for this purpose, may gain the same indulgences "if with a loving and contrite heart they either kiss or even look at any crucifix which has been blessed for this purpose and which is shown to them either by a priest or by any other person, and recite some short prayer or ejaculation in memory of the Passion and death of our Lord Jesus Christ" (Bouscaren, p. 438).

No vocal prayer is required to gain the indulgences of the Way of the Cross in a church or oratory where the stations have been canonically erected.

II.

Qu. In praying for the intention of the Holy Father after saying the Way of the Cross, would one Pater suffice, or is it necessary to recite Pater, Ave and Gloria six times? In the March (1934) issue of the REVIEW (p. 315) you say six are necessary for all plenary indulgences which may be gained *toties quoties* on one and the same day. Is not the Way of the Cross such an indulgence? Nevertheless I have heard various missionaries claim that one Pater is enough.

Resp. No vocal prayer is necessary to gain the indulgences attached to the Way of the Cross; not even one Pater. This is an exception to the general rule made by the Sacred Poenitentiaria on 5 July, 1930, and quoted in THE ECCLESIASTICAL REVIEW of March 1934, p. 315 and 316. See Tanquerey: "Appendix de Indulgentiis," pp. 366, 367, n. 654 (c) of the first volume of his *Synopsis Theologiae Moralis* (edition of 1930); "Ad quamlibet stationem necesse est meditari, quantumvis breviter partem illam Passionis, quae cuilibet stationi respondeat, aut saltem quamlibet phasim Passionis, non vero Passionem in genere. *Nullae orationes vocales requiruntur; consulitur tamen* pia praxis ad singulas stationes brevem contritionis actum eliciendi et Pater et Ave recitandi."

But anyone who is prevented by sickness or any other legitimate reason from visiting the Stations erected in churches or public oratories, may gain the same indulgences by reciting fourteen times Pater and Ave, and, at the end of these, Pater

and Ave and Gloria five times, and one Pater, Ave and Gloria besides for the Pope, holding in his hands the while *a crucifix* blessed by any priest who has received faculties from the Father General of the Friars Minor Observants. See Raccolta of 1930, p. 114, n. 175; and *Acta Apostolicae Sedis* for 1931 (vol. XXIII), pp. 522 and 523.

WHEN SACRAMENTAL WINE, OIL OR BAPTISMAL WATER FREEZES.

Qu. I live in a very cold climate. Low temperature creates problems in the carrying out of the rubrics. I say a second Mass in a distant mission. The hosts must be renewed weekly. The chilled ciborium in the tabernacle will " sweat or frost " on its inside after it is opened to have the hosts renewed. Have you any practical suggestions as to how this ciborium may be cleansed at the first Mass.

Wine, oil, baptismal water and its oil, and altar breads freeze and thaw many times. When they are to be used they are thawed out. In the case of baptismal water, some of it near the bottom and side of the dish thaws into a liquid. Are these materials valid and licit for the sacraments, in the circumstances?

Resp. If it is not possible for the pastor to go back to his first mission church on a weekday in order to renew the sacred species and purify the ciborium as usual, we would suggest by epiky a method somewhat at variance with the directions of the Roman Ritual, in its " Appendix de Sanctissima Eucharistia; Instructio pro Sacerdote facultatem habente bis Missam eadem die celebrandi ". After taking the Precious Blood, distributing Holy Communion, and consuming the hosts left over, let the priest purify the ciborium into the chalice. Then he pours some wine in the ciborium to complete its purification and empties the ciborium in the chalice, over which he purifies his own fingers with some water. Afterward he empties the contents of the chalice in an ablution cup which he closes tight with a screwed cover; he wipes the chalice and ciborium with the purificator and he continues Mass from the Communion antiphon. He carries the ablution cup to the other mission church, where he is to say his second Mass, and drinks its contents along with the first ablution of this second Mass.

In freezing and thawing several times in winter, wine, water and oil do not cease to be the " materia valida et licita " of the Sacraments which make use of them. It is not a low temperature, but a high one which might transform wine into vinegar or make it sour. Vinegar would be an invalid matter for the Holy Eucharist; and sour wine would be illicit.

As for water and oil, they remain, after freezing and thawing, valid and licit matter of Baptism, Confirmation and Extreme Unction, provided they are not actually congealed, but are liquid.

If altar breads kept in a fireless sacristy often freeze and thaw in winter, they may become stale and musty, and therefore, be illicit matter for the Holy Eucharist.

Why not entrust, from Sunday to Sunday, the box containing the altar breads to a reliable person whose home preserves an even temperature?

Above all, let the supply of altar breads be frequently renewed. The common view of liturgists is that altar breads to be consecrated should not be more than five or six weeks old.

DIVIDING LARGE HOST FOR COMMUNION.

Qu. Please refer to your February issue, pp. 191-2, under title of " Benediction after Mass in Mission Church ".

The answer to the question asked contains this statement: " Hosts divided would not have the regular form which long and general custom requires in the sacred particles destined for the communion of the faithful ". This seems to be the only cause opposing the practice mentioned in the question.

Is it not true that priests often find it necessary to break even the small hosts into parts to give to the faithful when for one reason or another they find their supply insufficient? The form, as spoken of in the second paragraph above, seems then of little consequence.

Please also refer to Noldin, *De Sacramentis*, section 5 of paragraph 130. Contained therein is the following: " Hostia vero, quae pro expositione SS. Sacramenti adhibebatur, non debet in partes divisa dari communicantibus, nisi in casu necessitatis." This would seem to forbid the practice mentioned in the question, except in the case of necessity.

Resp. Noldin in this paragraph of his volume *De Sacramentis* affirms that it is not lawful to break the Benediction Host for the Communion of the faithful, except in a case of necessity. He does not give any reason for his statement, which otherwise is correct. In our February issue we gave a reason which is not worthless. The fragment of a large Benediction Host would have all kinds of shapes and many minute particles might fall off and be lost.

THIRD ORATION IN MISSA QUOTIDIANA DEFUNCTORUM.

Qu. In a *Missa quotidiana defunctorum* which is said *pro omnibus animabus in Purgatorio,* what oration should be said as the third one, since the one ordinarily said last would in such a case be said first?

Resp. When a "Missa quotidiana defunctorum" is said "pro omnibus animabus in Purgatorio", the prayers are to be said which are given in the Missal for the Missa quotidiana and in the same order in which they are given. See Wuest-Mullaney, *Matters Liturgical,* edition of 1931, No. 308, 2; and the Ordo printed in Baltimore, Monitum ix, i: "Dicuntur orationes quae pro Missis quotidianis in Missali stant si Missa celebretur pro defunctis in genere" (p. 17). S.R.C., D. 3920 ad 3.

THE THREE HOUR SERVICE ON GOOD FRIDAY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Because we in San Francisco are very much concerned that the Movement for the Reverent Observance of Good Friday shall grow here and spread elsewhere, I have concluded that I should reply to the letter of Father Lambert W. Schrott, of Corpus Christi, Texas, which appeared in the March, 1936, issue of your REVIEW.

Father Schrott, as I construe his words, advocates the abandonment of the Three Hour services. His grounds are four and in recalling them I am, as closely as possible, adhering to his exact phraseology:

> (a) The question is whether the Three Hour service is the correct form in the observance and sanctification of this great day.

(b) The mind of Holy Church on this point is that this devotion is not urged by Holy Church.

(c) It is a public devotion, but not a liturgical act.

(d) There is danger of cultivating devotion at the cost of the sacred liturgy.

With points (a) and (c) I shall not delay. Father Schrott himself praises the devotion as edifying, highly commendable, praiseworthy and most appealing and spiritually profitable.

So far as I am aware, no one has ever contended that the devotion was a liturgical act or anything more than public devotion.

As to the mind of the Church upon this devotion, the *Raccolta* informs us that Pope Pius VII on 14 February, 1815—more than a hundred and twenty years ago—granted a plenary indulgence to " all who shall, either in public or private, practise this devotional exercise on Good Friday, *from noon to three o'clock,* either by meditating according to their abilities on the sufferings of Jesus Christ during the three hours He hung on the cross and on the seven words He then uttered, or else, instead of meditation, by reciting psalms, hymns or other prayers." The indulgence may be gained on Holy Thursday or during Easter Week. It is difficult for me to conceive how the Church could put its seal of approval upon this devotion more positively than by enriching it with this plenary indulgence and by extending over a space of ten days the period within which the conditions required for the gaining of the indulgence might be performed.

Father Schrott assigns four reasons which he says are " obvious " for thinking that the Three Hour service on Good Friday is cultivated " at the cost of the sacred liturgy ". His reasons are:

> " The clergy, knowing what an ordeal the Three Hour service is, are tempted to hasten through the beautiful Good Friday morning liturgy by cutting it to a minimum, thus making it unattractive and unimportant to the faithful."

This is not our experience in San Francisco, nor, so far as I am advised, any place where the Reverent Observance of Good Friday Movement is organized. It is true that attendance at the morning liturgical service is not as great as the attendance

at the Three Hour devotion. The reason for this is that in most instances the liturgical service begins at nine o'clock. Most of our people are gainfully employed and must be at their places of business at that hour. The reason why congregations throng our churches in numbers such as to tax the capacity of our fifty churches during the hours from twelve to three is this: for more than a quarter century an organized group of laity, men and women, have conducted a campaign in San Francisco and elsewhere to have as many places of business as possible close during these hours and where this is not practicable to have as many employees as can be spared excused from their work so that they might attend the church services. For practically a week before Good Friday proprietors and managers of places of business who have signified their willingness to close, prominently display printed eighth cards (supplied without cost to them by the committee) reading: " This Place of Business Will Be Closed on Good Friday from Twelve O'Clock Noon to 3 P. M." Our experience and the reports we have received from other cities throughout the United States preclude us from accepting Father Schrott's dictum: " In recent years, however, this service appears to have lost some of its attraction; the number of pious souls dwindled and the announcements were no longer so many and so bold." As a matter of fact, we have discussed seriously whether the time has not come for us in San Francisco to take over the Civic Auditorium or the Municipal Opera House in order to accommodate those who cannot find a place in the various churches. This is despite the fact that our friends of the Evangelical denominations, working along parallel lines with us, are conducting Three Hour services in all their largest churches. Two of our Catholic churches in the downtown district have found it necessary to open their basements so that additional congregations can be accommodated. With the aid of amplifiers these persons are enabled in comfort to listen in upon the sermons and join in the hymns and prayers. The Paulist Fathers of Old St. Mary's Church carry the services to a throng of people who crowd a public park across the street from their church and, in addition, their services are broadcast over one of our largest radio stations. The messages of appreciation which they have received from shut-ins and from persons who

are situated at great distances from a church give ample support to Father Schrott's admission that " the Three Hour devotion on Good Friday is most appealing and spiritually profitable ".

Father Schrott's second reason for thinking that the Three Hour devotion is being cultivated at the cost of the sacred liturgy is thus expressed by him: " Nor can the people be expected to come to both."

The fact is that for the most part those who can so arrange their affairs are doing just that very thing.

His third reason is: " Many with less time will try to satisfy their religious desire with a short visit and adoration of the Holy Cross."

Our experience has been that our people stay as long as they can during the Three Hours and most of them who cannot make the full Three Hours make it a special point to attend the evening services.

This brings us to Father Schrott's fourth reason, namely, that the clergy are tempted not to conduct and the people not to attend the Tenebrae service in the late afternoon or evening. Our experience is that most of our churches are crowded again on Good Friday evening.

I hope, Father Editor, that you and Father Schrott will understand that I am not trying to advance the Three Hour service to a place of greater importance than that held by the liturgical service appointed for the day. I am only trying to show, in the light of our experience, that Father Schrott's fears are groundless and that the Three Hour service does not interfere with nor subordinate the liturgy.

Perhaps, however, our conditions are due to the fact that our laity is organized into a cohesive group to promote the reverent observance of the day. The fact that it is a *lay* movement makes it easier to induct the average layman into active participation and into the making of the public act of faith involved in closing his place of business, if he be an employer, or in asking to be excused, if he be an employee. The movement affords him an opportunity to make a contribution of personal and individual service in planning and extending the movement and in soliciting places to close and distributing the closing cards. The plan of having the day start like any other business day and

promptly at the stroke of twelve be marked by a cessation of secular business of such proportions that it cannot be unnoticed, and the resumption of work at three, makes this a movement which cannot fail to carry to the consciousness of the one hundred and twenty-million people of these United States, 60% of whom never go inside the portals of any church, the realization of what the events which those three hours commemorate and mean in the eternal destiny of each of us. It helps those who hold a faith in Jesus Christ to make that faith a vivifying principle in their lives.

If where two or three are gathered in His name the dear Christ is there in the midst of them, what shall we say when there are gathered in that same sacred name not two or three, but hundreds of thousands? The answer to that question will, I am sure, be for each of us the answer to Father Schrott's question: " Should we have the Three Hour Service? "

STANISLAUS A. RILEY.

San Francisco, California.

CHANGING PRONOUNS IN COMMEMORATION AT MASS.

Qu. When a priest offers the Sacrifice of the Mass for his intention or for his parents, is it proper to change the pronouns in the Commemoration of the Living from the third to the first person to fit the intention?

Resp. The text of the Sacred liturgy should never be modified by the officiating priest. A priest who offers Mass for his own intention or for his parents should say, as printed in the Missal: " Memento, Domine, famulorum famularumque tuarum . . . *pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis* ", etc.

Canon 818 reads: " Reprobata quavis contraria consuetudine, sacerdos celebrans accurate ac devote servet rubricas suorum librorum ritualium, caveatque ne alias ceremonias aut preces proprio arbitrio adjungat."

Book Reviews

THE LIFE OF JESUS CHRIST IN THE LAND OF ISRAEL AND AMONG ITS PEOPLE. By Dr. Franz Michel Willam. Translated from the fourth German edition by the Rev. Newton Thompson. Herder: St. Louis. 1936. Pp. 488.

Each scholar who sets out to comment on the Gospel story brings to his task the special lore that he has accumulated through his particular line of study. Dr. Willam has assayed an interpretation of the cultural background in which Jesus lived. He has achieved a *Life* which is indispensable to any priest or teacher who wishes to reach beneath the surface of the Gospel sentences. In a *Life*, such as that by Archbishop Goodier, we see moving across the pages the Man of Galilee. In this exposition by Dr. Willam, it is not so much the figure of the Man that arrests us as the striking effectiveness of His words when viewed in their cultural setting. Literature is life held fast. Dr. Willam shows us how the statements of Jesus reflect perfectly the life that met His daily gaze.

The component parts of this cultural picture come from the abundance of archeological, ethnological, meteorological, zoological and geographical data which scholars have assembled. Dr. Willam evidences a deep grasp of these facts. They fly at the reader on almost every page. And the author's observations are based not only on the conditions in Palestine but are supplemented by the parallel circumstances that prevailed in Egypt at that time. No other work that we possess in English penetrates so thoroughly into the Oriental mind. The purpose of Grandmaison's work is somewhat different from the volume under review; but neither Grandmaison, nor those who have aimed to present a scientific analysis, such as Fillion, have given us as penetrating a study as has Dr. Willam.

From the viewpoint of a *Life* this book does not aim to be complete. Not every Gospel text is discussed. But the topics treated shed sufficient light for the understanding of the subjects omitted.

The author is a realist in his portrayals, as may be seen in the two following quotations: " But He opened His mouth and began: ' Blessed are ye poor.' The multitude were startled into attention. But their astonishment was certainly greater and of a different character than we imagine. They had come to Him out of their poverty, need, and oppression; Jesus had the power to abolish all this misery, yet His words indicated that, although He knew the hard conditions of their life, He did not propose relieving them of their distress but merely sought to help them endure it " (p. 175). In regard to the scene of, " Suffer

the little children to come unto Me", after noting how these children are frequently pictured with clean faces and curly hair, the author says: "Yet how much harsher and at the same time sweeter, fonder, and more spiritual was this incident in reality. The children were those of plain people, and they were brought to Jesus just as they always were —barefoot, ragged, tattered, dirty. Even now the children in the Orient, where it is known that water sometimes spreads infections and where it is at times entirely lacking, are not washed every day. Some children with sore eyes and skin eruptions would surely be found in such a group. It is a fact that uncleanliness of face and eyes is considered an infallible protection against the 'evil eye'. Sometimes children may be seen sitting in the sun, their eyelids covered with flies. But they make little or no effort to rid themselves of the pests" (p. 326).

It is evident that this work is, in the main, interpretative. In its own way it is thoroughly scientific; yet not intended to be apologetical. It is particularly fine in its unravelling of the parables. One rises from a reading of the book with an enhanced appreciation of the power of the parable story as it fell from the lips of Jesus. One misses, however, the parable of the Good Samaritan, and such scenes as the first meeting of Christ with Mary and Martha.

Dr. Thompson has given us an excellent translation. It is rather an adaptation. There are very few involved sentences. The printing is attractive; but not quite so much may be said of the color of the binding. The book itself is something for which we should be thankful.

GOD'S AMAZING WORLD. Dr. Tihamer Toth. Translated by Stephen Chapkovich. New York: P. J. Kenedy & Sons. Pp. 184.

Examine the intellectual features of the modern world, and one may safely make two general observations: first, that this is the age *par excellence* of natural science; second, that this science has been, in the main, enlisted in the service of anti-religion, and has been used particularly as an instrument of attack upon the Catholic Church. The first proposition is open to little doubt. However little we may admire certain features of our age, we must admit that it has certainly made outstanding contributions in the scientific field. The development of sound scientific method and its application to all branches of scientific investigation have brought results that are truly amazing. One need but compare our knowledge of medicine with that of any previous age, and then remember that similar progress has been made in practically every other department of science, to realize the extent of this contribution. Of course, this development is not exclusively the product of the modern era, nor did it spring full grown on the modern scene as

Athena from the forehead of Zeus. In fact, the modern achievement of science depends, far more than many of its practitioners are willing to admit, on the foundation of the philosphic realism of Aristotle, particularly as elaborated by the Scholastics of the Middle Ages, and it has its roots deep in the soil so carefully nurtured by the scientists of the Classical Age. But while this is true, we must not lose sight of the solid achievements of the present era, achievements which have no parallel in the long story of man's attempt to understand and control his natural environment.

If we did not know the detailed history of the modern age, we should be inclined to think that this scientific progress would have strengthened the position of religion. There is far greater reason for a Copernicus to believe in the Omnipotent Creator than there was for a man whose vision of the universe was narrowed by the older concept of Ptolemy. There is greater reason still for those who are aware of the infinite complexity and order of the heavens as now revealed by astronomy to bow their heads in reverence before the Power that called all this into being. The deeper science penetrated into the depths of nature, the greater the marvels that it revealed, and the weaker appeared any explanation which left out the notion of a God who created and ordered the intricacies of the Cosmos. Thus we could reasonably expect that religion would have profited by the progress of science. Strangely enough, the reverse was true. For reasons that were not at all connected with the advance of his scientific knowledge, modern man has elected to go his way without God, and often science was placed on a pedestal as a substitute for religious belief. "The ancients believed: we know"—was the viewpoint of the majority of the scientific investigators in the nineteenth century. To some extent, this was the fault of Catholics themselves who allowed this valuable weapon to be preëmpted by the enemy and who sometimes took an obscurantist attitude toward the solid accomplishments of science.

To-day, this unnatural hostility between modern science and religion is breaking down. So artificial was it, that its final collapse was inevitable, and the latest developments in physics have done much to heal the breach. But it is not our place to sit back and wait for that remote day when the Prodigal shall return in sheer desperation to the bounty of his Father's house. There is a positive obligation on the part of Catholics, as our Holy Father has pointed out, to inform themselves about the latest conquests of science, and to bend every effort to return this vagrant child to the embrace of Christian truth. To-day the opportunity is more inviting that ever before. The old mechanistic concept which dominated the scientific thought of the last century is no longer tenable, and scientists themselves are groping toward some

more satisfactory explanation of the facts of the universe. Has not the time come for a concentrated drive to restore God to His proper place in the world of science?

It is for these reasons that we welcome the volume of Dr. Toth, which has been translated under the title of *God's Amazing World*. It is an attempt to popularize the findings of science in a way that retains the primacy of God in the world which He created. It is written in a lively dialogue style, which stimulates the reader's interest, and technical language is for the most part avoided. (We regret the occasional use of such words as " vertiginous ", but on the whole it is simple enough for the average layman to understand.) It is an admirable gift for any high school student, or for any adult who wishes to acquaint himself with the wonders of nature. It is particularly valuable for priests, who would find fine sermon material in this simple exposition of the wonders of God's creation, and for religious who are faced with the problem of interpreting natural phenomena for their students. It emphasizes the fact that God has written His name in the heavens in a language that all can understand, the language of order, law and purpose, and traces this same order in the simplest of living things. It covers the whole realm of science, is thoroughly up to date and ends with a very telling argument for the compatibility of science and religion. We believe that the widespread circulation of this little volume would go a long way to remove that popular modern fallacy that science has weakened the foundations of religious belief. May the example of Dr. Toth inspire others to enter this important field with the intention of popularizing science from a Christian point of view.

BIBLICAL QUESTIONS. Volume I. By Rudolph G. Bandas, Ph.D. Agg., S.T.D. et M. The Bruce Publishing Company, Milwaukee. 1935. Pp. viii+181.

The title of this volume is arresting and for the most part its content is likewise attractive. In the forty-one short chapters the author treats such topics as teachers and students of the Bible and Biblical history will naturally raise and discuss. The work is, as the author states in his preface, a treatment of the points suggested by the pupils of his Scripture course given at the Diocesan Teachers College of St. Paul at St. Paul, Minnesota, in the summer of 1933. The first section (made up of the first eight chapters), in the main very good, treats the Bible as a whole. Every Catholic teacher will find much that is of value in these 36 pages. In the second section the reader has a fair treatment of many of the topics and questions provoked by the study

of the Old Testament. Such topics as Old Testament religion and morality, evolution, the Fall, Original Sin, death and science, the deluge, moral evil, Jonas and the whale, are for the most part well done.

The chief defect, and really a serious one, is the lack of references in the work as a whole. One gets the impression from this and other features that the author did not give the work the careful attention its contents deserve. One looks in vain on pages 28, 31, 32, 44, 97, 131, for references to the salient points therein treated. The data presented on pages 81, 98 to 100, 158 to 161, are evidences of hastily prepared matter. For example, one finds nothing of the Essenes in his treatment of the religious sects of the Jewish religion in pages 158 to 161. These defects impair to a considerable extent the work both as a handbook and a source of practical reference.

BIBLICAL QUESTIONS. Volume II, New Testament. By Rudolph G. Bandas, Ph.D. Agg., S.T.D. et M. St. Anthony Guild Press, Franciscan Monastery, Patterson, N. J. Pp. 297. 1936.

The New Testament is the special field of Dr. Bandas. The present volume is intended as a handy reference to questions that arise in teaching the life of Christ. There are thirty-seven chapters, including such topics as the Virgin Birth, the duration of the hypostatic union, where Christ was born, the "brethren" of the Lord, circumcision, the paschal supper, the bodily resurrection. The parables are omitted because the same author has treated them in another work.

These short, brief chapters give a more succinct treatment of the matter than may be found in such reference books as the *Catholic Encyclopedia*. They are problems that arise in the teaching of religion, and for which the ordinary teacher needs information. Such information is supplied by this volume. Anything that Dr. Bandas writes gives evidence of wide learning; and his reasoning is usually solid. For instance, the chapter on Christ's knowledge and the Last Day is very good; likewise, his explanation of the extent to which all men are members of the mystical body is very clear and reasonable. The statement (p. 29) that, "In entering the union with Joseph, Mary knew by Divine revelation that Joseph had formulated a similar proposal of virginity and that he would not violate the vow which she had made," is put forth absolutely, without any reference as to who holds the opinion or how long it has been held. On the desolation of Jesus in the Passion the author gives some references to the French orators who seem to go beyond the bounds of probability, yet no reference is made to a sane treatment, such as that found in Newman.

THE CHURCH AND THE CATHOLIC AND THE SPIRIT OF THE LITURGY. By Romano Guardini. Translated by Ada Lane. Sheed & Ward: New York. Pp. 211.

Many subtle and far-reaching thoughts are wrapped in the sentences of this little book. In fact, it is really two books. The second part was published separately some years ago and is now out of print, except as combined with *The Church and the Catholic*. Fr. Guardini is a diocesan priest of Berlin, where he has been leader of the Catholic Youth Movement.

The thesis of the first section is that the " Church is coming to life in the souls of men " (p. 11). The author traces the movement away from individualism and subjectivism and shows how, in lifting man up into the Kingdom, God confronts him with the great Reality, the Unconditioned. Objectivity and order thus enter into man. When the Catholic grasps the true function of the Church he becomes community-bound, without any cramping of personality. The Catholic is truly human; he is " conscious of human weakness but confident that it can be overcome " (p. 60). The man who lives in the Church is free, while at the same time enjoying the advantages of community. This concept of life is not one for the " cultured ", but for the people —the people being those who " maintain an unbroken continuity with the roots of nature and life, and obey their intrinsic laws " (p. 19).

" In the liturgy God is honored by the body of the faithful, and the latter is in its turn to derive sanctification from this act of worship " (p. 122). After pointing out the distinction between meaning and purpose, the author warns that the liturgy is not a " means which is adapted to attain a certain end . . . is an end in itself." This fact is important, because if we overlook it, we labor to find all kinds of didactic purposes in the liturgy which may certainly be stowed away somewhere, but are not actually evident. When the liturgy is rightly regarded, it cannot be said to have a purpose, because it does not exist for the sake of humanity, but for the sake of God. In the liturgy man is no longer concerned with himself; his gaze is directed toward God. In it man is not so much intended to edify himself as to contemplate God's majesty " (pp. 177-178). This truth is illustrated by the play of the child and the creation of the artist.

Persons of wide reading and rather deep insight into the underlying factors of world movements will derive profit and pleasure from the penetrating analysis of Fr. Guardini. Teachers who wish to clarify hazy impressions of just what is behind the liturgical movement will be thankful for the publication of this work. They who have rushed hastily into the policy of teaching religion solely through the liturgy will receive a few shocks if they peruse these pages of one who understands the trend of the movement.

FROM DEATH TO LIFE. A Convict's Diary. Edited by J. Salsmans, S.J. Foreword by Cardinal Mercier. Translated by the Rev. Lawrence McReavy. St. Louis: B. Herder Book Co. Pp. 231.

In October, 1916, a young Frenchman died in a Belgian prison. *From Death to Life* tells his story, chiefly out of his own writings. It is an unusual story. Pierre (his real name is not divulged) was born in Paris of middle-class parents. After an elementary schooling, he was apprenticed to a metal-turner. The misery of the working classes embittered him. He joined a society of anarchists. He became an agnostic. At the age of eighteen, having learnt his trade, he went abroad. After a short stay in London, he crossed over to Belgium. There he made friends with a group of anarchists. By them he was led into three burglaries. He was arrested, tried, and sentenced to a seven years' term of imprisonment. His diary begins shortly after his arrest.

Not the least interest of this diary derives from the intellectual development it documents. During the four years he spent in prison, Pierre read a great deal. The diary is largely concerned with his reactions to his widely varied reading. Naturally gifted, he made astonishing progress in self-education. The depth and freshness of some of his views are remarkable. Witness his searching insight into the essential weakness of fatalism: "I am by nature rather inclined to fatalism, but just enough, I fancy, to derive the benefit of it; though I admit, there are times when I take too much pleasure in it. But such incidents only mean that, for a brief moment, *unthinking instinct has triumphed over reason*" (italics ours). And note this keen appreciation of the idealist: "A thinker who is nothing but a thinker, is yet a very useful man, as long as he can convey his ideal to 'practical men', guide their aspirations and inspire them with a love of truth. The making of 'men' is, after all, activity, and noble activity too."

But the diary is much more than a mere history of an intellectual development. Pierre's reactions to the persons with whom he comes into contact, his mockery of, and coldness toward, religion in its representatives and observances, his moods of elation and despair, his joy in nature, his temptations to suicide, the record of his failing health and, finally, his conversion are also recorded. Together they make a human document of soul-stirring poignancy. Its author is revealed as one of God's noblemen, a character of strength and beauty. He practised total abstinence from tobacco and alcoholic beverages. He looked upon his imprisonment as a purification. He wrote: I have grasped and admitted the necessity of a moral law, a "system of moral constraint", to take the place . . . of the "system of legal con-

straint", or "at least to render it subordinate". And again: "When I read the life of a man who has reached a higher level of morality . . . I am not so much concerned to judge him in himself as to find out how he reached that level, and what were the principles behind his action that I may copy them in myself." These things and many more, he wrote and practised before his conversion. It is not surprising, therefore, to see him afterward suffering patiently the pain that accompanied his failing health, to find him resigned to the Divine Will and dying a most edifying death.

In its humble way, this diary deserves a place beside the *Confessions* of Saint Augustine. The kinship between its writer and the great Bishop of Hippo will be evident to all who read it. Cardinal Mercier predicts that it will render service to the propagation of the Faith. It is indeed propaganda of a kind all its own. One wishes that it might find its way into the hands of all prisoners, of all young rebels against religion and society. Once it is in their hands, there is little doubt but that it will itself find the way into their hearts.

REVOLUTION AND FREEMASONRY, 1680-1800. Bernard Faÿ. Boston, Little, Brown and Company. 1935. Pp. xiv+349.

The keynote of Professor Faÿ's book is struck in the first sentence of his foreword: "We live in a quiet time." This idea he develops by calling the twentieth century "a century of limitation, continuation and adaptation," and by contrasting it with the period between 1680 and 1815, when the world was either preparing or effecting a series of revolutions — "changing its mind on all subjects." The comparison is clever: the contrast he draws is striking. It suffers from but one fault—it is not accurate. The author has overdrawn both sides of the picture for the sake of literary effect.

So too with the main theme of his study on the relation of Freemasonry to the French and American Revolutions. In M. Faÿ's own words: "In this book my intention is . . . to show that before all political revolutions started a great intellectual and moral revolution had been effected, and to describe the way in which it was brought about" (p. ix). Intelligent investigators to-day do not question the effect of intellectual and moral ideas upon political evolution, but they do differ as to the origin of these ideas and as to their influence upon the events of history.

M. Faÿ attributes to Freemasonry of the seventeenth and the eighteenth century a social force that seems exaggerated. It is useless to deny that Freemasonry had an important effect upon political events of the period, nor can it be denied that it has been largely neglected by the historian because "it has been a hidden power, diffi-

cult to trace, to describe and to define" (p. viii). But it does not appear that this eminent French Catholic historian has repaired the omission satisfactorily. In endeavoring to write history from the vague sources at his disposal, he has too often allowed conjecture to take the place of proven fact. The deductions which he makes from such facts as can be ascertained seem too sweeping to be accurate.

The American historian, whatever his personal beliefs or allegiances may be, will hesitate to attribute to Freemasonry the Boston Tea Party, the Declaration of Independence, such unity as existed in the Continental Congress, the victories of the Continental Army, the French Alliance—in short, American national unity. It is true that James Warren was a Mason, as were many of the patriots of New England; it is true that many members of the Congress were Masons; it is true that George Washington was a Mason (he was also a Friendly Son of St. Patrick); it is true that Franklin was a Mason. But it does not follow that it was their Masonic principles, their common membership in the Masonic order, that united them in action against the British. It would be as reasonable to argue to-day that the common religious beliefs of numerous political office-holders throughout the United States lay upon the doorstep of the Vatican the credit (or blame) for having provided the intellectual basis of the New Deal.

It may be argued that in treating a subject of this type conjecture must take the place of proven fact because of the non-existence or unavailability of sources. Even if we allow the claim that such a process results in history, we must still measure the value of the result in the terms of the sum total of historical knowledge at our disposal. By this criterion, Professor Faÿ's book is not good history, for its conclusions are directly contrary to the "feeling" for the period which results from a careful study of known facts. We may not be able to prove that his statements are not true for the same reason that he cannot prove that they are true, but the burden of proof lies with him, since what we do know points to conclusions opposite to those he has reached.

MANUAL OF CHRISTIAN ARCHEOLOGY. By Orazio Marucchi. Translated by Hubert Vecchierello, O.F.M., Ph.D. St. Anthony Guild Press, Franciscan Monastery: Paterson, N. J. Pp. 448.

This redaction of Marucchi's large three-volume work was originally revised by Belvederi. The translator into English has also adapted the book to this country. It is a class-room manual, equipped with many illustrations, handy divisions and a good index.

One finds in this volume a sketch of the foundations of Christian archeology, a summary of the persecutions, and then a study of the

catacombs and of the topographical documents which relate to the catacombs. A description of the principal Roman catacombs is given, as well as of a few others outside of Rome. The early inscriptions, mosaics and other forms of art are also described, as well as the origin and ornamentation of the basilicas.

They who possess an antiquarian turn of mind will be delighted with this work; priests who are interested in the question of ornamentation of churches will derive profit from it; students who wish reliable information on symbols and vestments will find a safe guide in Marucchi. It is certainly worth while to know the century in which the Cross began to be used in churches, and to learn just when the catacombs were employed for liturgical rites. We belong to an age that has largely lost its sympathetic contact with symbols. Various workers have appeared of late which should not only make our knowledge of symbols more accurate, but should also awaken us to the pedagogical value of the forms of art which quickened the Christian conscience down through the centuries.

PRINCIPES CATHOLIQUES D'ACTION CIVIQUE. Par D. Lallement. Ouvrage approuvé par l'Assemblée des Cardinaux et Archeveques de France. Desclée de Brouwer & Cie. Paris. 1936. Pp. 150.

This is a timely and excellent production. On one of the preliminary pages it receives an alternative title, namely " Résumé of the Teachings of the Catholic Church concerning Politics ", and it is an accurate description of the book's contents. Nothing new is presented, nor anything profound, but the general and traditional doctrine of the Church as set forth, at least implicitly, in any of the good manuals of moral theology. In other words, the volume provides an application of general moral principles to the particular activities and relations covered by the term " politics ". In the first part, we have a discussion of politics in the totality of our duties as Christians; in the second, the principal human and Christian needs in political life, and in the third, certain particular forms of political action. Worthy of particular note are the chapters on the obligation of citizens to interest themselves in politics, the common good, the social order, the functions of the State, voting, Catholics and political parties, and the respect due to an established régime. The citizen, says the author, should consider the use of the electoral franchise as a conscientious duty which is based upon social justice, faith, religion and charity. In some circumstances, failure to vote may become a grave sin. The primary duty of those holding a public office is to promote the common good.

Space is wanting for anything like an adequate presentation of the many merits of this book. It is in the form of question and answer and designed for popular use. One is tempted to express regret that we have nothing comparable in English. Such a production would be very beneficial in American political life.

Important and significant is the fact that this work was prepared at the instance and under the direction of the French Cardinals and Archbishops. What they had in mind is described in the following statement by the Permanent Commission of the Assembly of Cardinals and Archbishops of France: "Firmly determined to hold itself outside of and above political parties, to be above personal considerations, but also to maintain the indispensable relations between politics and religion, the Commission resolves to require a theologian to prepare a simple and objective *Political Catechism*."

Literary Chat

The welcome which the Catholic world gave to Dom Columba Marmion's ascetical masterpieces, *Christ the Life of the Soul* and *Christ in His Mysteries*, scarcely a decade ago, and which won for him a place among the masters of the spiritual life, warrants success for *A Disciple of Dom Marmion, Dom Pius de Hemptinne* (B. Herder Book Company, St. Louis; pp. xii and 277; $2.75). This volume contains the private, spiritual notes and a few "Selected Letters" of Dom Pius de Hemptinne, a young Benedictine monk who during the four years of his theological course had Dom Marmion as teacher and spiritual father. Spiritual sons and admirers of Marmion will be interested in his "chief masterpiece", Dom Pius, whom "to know . . . is to love him more". Readers of Marmion's books recognize in Dom Pius a concrete application of the ascetical doctrine of the master.

The spiritual notes of Dom Pius, which were found after his death, are contained in two journals, "Aspirations and Thoughts" and "God's Note-Book", which together extend over the last seven years of his life. In the former Dom Pius gives an account of commonplace, daily experiences, each of which the generous monk turns into a godsend. In "God's Note-Book" the young monk opens wide the sanctuary of his soul at each stage of its approach to the Beloved. The "Selected Letters" reveal the man in contact with others and he shows himself no misanthrope. In order that the reader may follow this unique autobiography of a soul more intelligently, a biographical sketch prefaces these writings.

Spiritually minded persons will read this work with great profit and will rise up to bless both the disciple and his master as they learn from them a simplified spirituality, that is, minus the complexity, the exaggeration, the details which accompany the prevailing concept of saintliness and over which souls often weary themselves and make their ascent to God a joyless labor.

A Retreat for Priests, by Rev. Antoine Giroux, S.J., translated by Rev. Edgar J. Bernard, S.J. (Revista Press, 1407 E. Third St., El Paso, Texas), will be welcome to priests either for regular spiritual reading throughout the year or for a closed retreat or monthly recollection. The translator has arranged the sketches of forty meditations, sixteen considerations and matter for examens in loose sheets so that suitable selections may be

easily made for retreats lasting from one to ten days. The subjects are fundamental to the spiritual life in general and to priestly perfection in particular. The style is concise and stimulating.

Any effort to stimulate the child's interest in the Bible should be encouraged. Grade-school youngsters are fascinated by the heroic, and the Bible abounds in tales of heroism. *The Children's Bible History*, by the Rev. S. A. Raemers (St. Louis: B. Herder Book Co., 224 pp.), translates the scriptural language into a tongue the school children can understand. Father Raemers selected only the most striking incidents from the Bible. He has shown fine judgment in his choice, for his narratives are of the kind that will appeal most strongly to youthful readers. At the end of each narrative the author has worked out various methods with which the teacher may drill the pupils and make the matter stick in their minds. Perhaps in a revised edition Father Raemers will bring the vocabulary even closer to the child's style of expression.

With a zeal that seems to increase day by day the Lethielleux publishing house continues to pour out a library of Catholic literature in the paper bindings that are so popular on the continent. The third volume of the series entitled "Apostles of the Present Day" is the life of *Father William Doyle, S.J.* The first and second volumes of the series are the lives of *Cherubin Merolla* and *Contardo Ferrini.* Two more volumes are in preparation, the lives of *Carl Sonnenschein* and *Monsignor Seipel. Le Père William Doyle, S.J.* (Paris: P. Lethielleux, 1935, 447 pp.) is a translation and adaptation of Professor Alfred O'Rahilly's "Father William Doyle". The translator, Father Alfred Lemaire, S.J., has omitted the long dissertations on mystical theology which may have made the reading of the original a bit tedious to some. This is the second edition of the translation and the few errors that slipped into the first edition are corrected, and some episodes that have come to light since Father Doyle's death are added. Though Father Doyle was refused the Victoria Cross, because he was Irish, Catholic, and a Jesuit, yet with the passing of the years the fame of his "distinguished service" is growing throughout the world.

A certain novice once asked his director to suggest a topic for particular examen. "Living in the presence of God" was the suggestion received—and the director wanted the novice to keep working on that subject for a whole year. It may be well for some souls to keep one subject of particular examen for a year, but for most religious such a practice would offer too much danger of routine. Religious who find particular examen a burden should become acquainted with *Sept Ans d'Examen Particulier à la suite de Saint Thomas d'Aquin* (P. Lethielleux, Paris; xvi + 189 pp.).

Sept Ans is a series of conferences given by the Rev. E. Dussault, D.D., to the Ursulines in Waterville, Maine. Each of the four cardinal and the three theological virtues furnishes a general subject of the particular examen for a year. Each virtue is subdivided into twelve parts so that one may have a different subject for every month. There are practical questions pertaining to each subject which will aid greatly in making a profitable examen. The general considerations for each month are probably less practicable than the small treatises which introduce each of the seven virtues.

A third and last volume of the philosophical text book of Fr. Bernard M. Mariani, O.F.M., has recently appeared (*Institutiones Philosophiae Christianae, in usum adolescentium*, Vol. III, *Ethica Generalis et Specialis, Historia Philosophiae*, Taurini, Marietti: 1936, pp. xxxi + 709). The former volumes were discussed in this REVIEW, vol. 90 (1934), p. 222.

The present volume conforms to the others of the series in linking up philosophical questions with theology. There are also abundant quotations from poets, principally from Dante. One might sum up the good points of this volume in a thumb-nail characterization by saying that it is a good, simple, and sound text book.

The philosopher may well look for a rare treat in the philosophical works published by the University of the Sacred Heart of Milan. Discerning savants will find much to delight them in a recent volume published by the University to commemorate the one hundredth anniversary of the death of Hegel (*Hegel nel Centenario della sua Morte.* Milano,

Società Editrice Vita e Pensiero; pp. xv + 395). It contains essays on Hegel and the influence of his philosophy written by philosophers of Italy, Germany, France, England and the United States. Bishop James H. Ryan writes an interesting and short résumé of Hegelianism in the United States.

One might wonder why Hegel, who did so much to dechristianize the modern world, and who made man and his interests divine, should receive such attention from Catholic philosophers. Even a casual reading of this work will reveal that the profound influence of Hegel on modern life and thought makes him deserve the interest and attention of every philosopher, no matter what his religion. Men nowadays are satisfied with perpetually striving for the truth without entertaining any hope of ever arriving at absolute certitude. This they have learned from Hegel. Hegel in his philosophy of the individual has taught the modern research worker objectivity. The greatest importance of Hegel lies in the fact that he has fathered the contemporary cult of the State which results in the effacement of the individual.

The recent canonization of John Fisher and Thomas More has given rise to a number of new Lives of these two English martyrs. The latest to appear is in French (*Deux Saints Anglais: John Fisher et Thomas More*, by Joseph Delcourt; La Bonne Presse, Paris, 1935; 125 pp.). In 1914, the author published his *Essai sur la langue de Sir Thomas More, d'après ses œuvres anglaises*, part of which is embodied in the present volume. The frequent quotation from the works of both Fisher and More make the book very interesting, and, although both Lives are quite abbreviated, the book is sufficiently complete for its purpose.

In her *Junipero Serra*, Agnes Repplier wrote: "Two things bring ecclesiastical institutions into disfavor. If they are poor, they become a burden and a grievance. If they are rich, they incite cupidity." The truth of the statement is well brought out by the Rev. Gerald J. Geary in his dissertation, *The Secularization of the California Missions (1810-1846)* (Catholic University of America, Washington, D. C., 1934; x + 204 pp.). The Franciscans who founded the Missions, and taught the Indians not only the truths of the Faith, but likewise the principles of private ownership and citizenship through industry and agriculture, expected that eventually they would be supplanted by the secular clergy. This was but a logical process in church development. What actually occurred, however, was not the replacement of the Franciscans by the secular clergy, but the appointment of local military officials as administrators of the mission temporalities. The cupidity of these officials took its logical course and the systematic spoliation of the missions ended with the final fall of the auctioneer's hammer in 1846. Dr. Geary's monograph is a real contribution to the history of the secularization movement.

St. Vincent Ferrier, by M. M. Gorce, O.P., is the ninth volume to be added to the Library of the Saints published by the Librairie Lecoffre (J. Gabalda et Cie, Paris, 1935; 191 pp.). Fr. Gorce is well qualified to write this Life of the Saint since he is the author of the valuable work, *Les bases de l'étude historique de Saint Vincent Ferrier* (Paris, 1923). One of the most interesting parts of the book is the discussion of St. Vincent's sermon on the end of the world.

The Rev. Fulgence Meyer, O.F.M., has written a series of sermons on the Seven Last Words, choosing as his dominant theme throughout, the fact that the divinity of Christ is more in evidence on the cross than elsewhere in His life. This particular point of view indeed affords the priest, who is ever on the alert for new material, a new source of meditation from which can be derived many fresh and select thoughts. This series includes an introductory sermon and also a concluding sermon dealing with the Resurrection of our Lord. (*God is Dying*. The Bruce Publishing Co., Milwaukee; pp. 87).

Very few problems have vexed the moral theologian more persistently than the one usually referred to as "The Rule of Double Effect". Although in practice one may often find that a "sense of morality" is as safe a guide as theological reasonings on mooted points, we owe thanks to the scientific moralist who endeavors to make religion an *obsequium rationabile*. An excellent piece of theological literature is the dissertation of the

Rev. Herbert G. Kramer, C.PP.S., S.T.L., submitted to the faculty of the School of Sacred Sciences of the Catholic University, entitled *The Indirect Voluntary or Voluntarium in Causa* (The Catholic University of America, Washington, D. C., 1935; pp. viii + 89).

After considering the nature and object of the indirect voluntary, the author attempts to establish a universally applicable rule for judging human acts from metaphysical principles. The last chapter of the work—"The Rule of Double Effect"—is an application of his thesis. Although Father Kramer disagrees with Vermeersch, he, together with the latter, deviates from the traditional formula and states the rule as "evil may be indirectly willed (i. e., permitted) for a sufficient reason". The book may be briefly summarized in two statements: 1. The distinction between the direct and the indirect voluntary is due to a difference of final causality, and not efficient causality. 2. The indirect voluntary is voluntary only in the sense that it is negatively voluntary, which, with the author's explanation, seems more logical than to say that effects are indirectly voluntary because they are forbidden. The work is a distinct, praise-deserving contribution to a subject as important as it is difficult.

The Labour Contract, by Professor B. F. Shields, M.A., Dean of the Faculty of Commerce, University College, Dublin, is a little volume that attempts to discuss as briefly as possible the important aspects of the labor contract as it affects different countries. It contains nine chapters, dealing with wages, organized labor, conditions of work, industrial disputes and two or three closely related subjects. Each chapter is headed by a quotation from either *Rerum Novarum* or *Quadragesimo Anno* and the discussion throughout is closely related to these encyclicals. The book contains nothing new nor anything profound, but nothing of that sort was intended. The author does, however, provide for his readers a simple and correct summary of Catholic doctrine on all these subjects, together with a useful digest of legislation in all the important countries. The work should prove of considerable service not only to the general public, but to students of economic problems. (London: Burns, Oates & Washbourne, 1936; pp. xii-152.)

The Chicago province of the Society of Jesus has been entrusted since 1921 with the mission in Patna, India, at the base of the lofty Himalayas. Father Richard A. Welfle, S.J., one of the missionaries, has written a story of his experiences. A deserted Hindu temple, a weird gong that is supposed by the natives to evidence the displeasure of the god, the jungle life of India—these are the background for the adventures of an American boy and his English friend. The story is climaxed by the hunt for treasure in the temple from which the book takes its name, *The Ruined Temple* (Benziger Brothers, New York).

We have received the second and concluding part of the second volume of Father Iorio's edition of F. Tummolo's Moral Theology. The first part of the second volume received a brief notice in the REVIEW for March, 1936. The present volume begins with the Sacraments of Penance and comprises in addition those of Extreme Unction, Holy Orders and Matrimony. While the treatment of these subjects is not conspicuously better than that which is found in half a dozen other recent manuals, it is at least very satisfactory. On the particular point of canonical impotence, the discussion seems to be somewhat superior. Some thirty pages are devoted to a presentation of the regulations concerning Matrimony in the Italian Concordat. (*Compendium Theologiae Moralis*, a Raphaele Tummolo, S.J. Editio Quinta quam recognovit emendavit et auxit Thomas A. Iorio, S.I. Vol. II.—Pars Secunda. Neapoli (Italia); M. D'Auria, S. Sedis Apostolicae Typographus; 1935; pp. 279-715.)

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THE FAITH OF YOUR FOREFATHERS. By the Reverend Leo A. Scheetz, M.A., J.C.B. Our Sunday Visitor Press, Huntington, Indiana. 1936. Pp. 123. Price, 50c.

CATHOLIC ACTION HANDBOOK. By the Reverend Joseph Will, S.J. and the Reverend Kilian J. Hennrich, O.M.Cap., A.M. Joseph F. Wagner, Inc., New York City. 1936. Pp. 123. Price, $0.50 *net.*

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